THE Christian Temper:

OR,

A DISCOURSE concerning the Nature and Properties of the Graces of *Sanctification.*

Written for Help in *Self-Examination,* and *Holy Living.*

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A respectable Nonconformist

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THE

Epiſtle Dedicatory

To the Honoured

Mris ANNE CHARLTON

of *S.* in the County of *D.*

Much Honoured,

I Preſent You with this enſuing Treatiſe, as an *Acknowledgment* of my ſpecial Obligation to You, heartily wiſhing it may be of as *good uſe* to you, as it is offered with *good will.* I know you will not expect *flattering Titles* from me: and hope you would bluſh to read, or hear your own Praiſes. And I may not *croſs intention* ſo, as when I am putting you upon the trial of your *Humility* and *Self-denial*, among other Gra-

ces, withal to tempt you to the contrary Vices, and Corruptions. Our good old Friend Mr. *Rich. Whitchurch* (for whose sound and profitable Labours you and I have cause to *bless God* I hope; or else I am sure, we have great cause to *blame our selves*) He had much satisfaction a little before his Death in the love he had to *Uses of Examination*, the delight he took in reading, or hearing them well handled. And for a Christian to delight in frequent and serious *Self-examination*, is the way to a more full and profitable Self-acquaintance, and to a comfortable Assurance. You have seen some Changes in your outward condition. Have you not sometimes met with great Trials here? O how good, how comfortable, to have your *Spiritual Estate* secured and *settled*? How would this prepare one for any Changes in this World; even for that great Change by Death? Methinks, the *uncertainty* of

of all outward Enjoyments; that we are not ſure of enjoying Eſtates, or the deareſt Friends, and Relations, or Health, or Life one day more, ſhould be a prevalent motive, to excite, and quicken us to *make ſure* of *better things*, than natural and Worldly comforts, *thoſe better things that accompany Salvation*. The *beſt things may be made moſt ſure*. And what comfort would this yield, when there is ſuch a terrible *ſhaking of Nations*, to ſee our Intereſt in that *Kingdom that cannot be ſhaken*? Now may theſe following Pages bring good Tidings to your Soul, may I herein be an *helper of your Joy*, this would alſo rejoice my Heart, even mine, who am

Your Servant in Chriſt,

J. B.

A PREMONITION TO THE READER.

THis *Portraiture of the* New Creature, *I have here drawn and ſet before thee, (though not drawn at full length) this Deſcription of the* Spiritual Man *by ſeveral Scripture-Caracters, as parts of him; as by the* Eye *of Knowledg, the* Face *of Repentance (turning from Sin to God) the* Hand *of Faith, the* Heart *of Love and the like, may ſerve as a* Looking-Glaſs, *wherein beholding thy own Face, thou mayeſt come to know thy ſelf better, both what manner of Perſon thou art, and oughteſt to be; ſo it may ſerve as a* Touch-ſtone, *whereby true Grace may be diſcerned from that which is counterfeit.*

Now

Now if thy cauſe both concerning Eſtate and Life (all thou hadſt in the World) was trying, wouldſt thou not attend diligently, and with fear and trembling wait for the iſſue, and narrowly obſerve whether the Verdict, *and* Sentence *was for, or againſt thee? And does it not as much concern thee to be very ſerious, and obſervant about the trial of thy Spiritual and Everlaſting State? Here I would borrow a weighty ſaying of Mr.* Glanvil's, " *Meer* Speculative miſtakes " *about* Opinions, *do no great hurt: but* " *error in the* Marks, *and* Meaſures *of* " *Religion, is* Deadly.

Indeed, if (upon trial) thou findeſt thy ſelf in a Graceleſs ſtate at preſent, yet thou ſhouldeſt not thereupon conclude thy caſe deſperate. So long as the time of God's Patience is not expired, (the Long-ſuffering of the Lord is *for our* Salvation) *while the day of Grace laſteth, while the Lord affords any means, continues to make any offer of Grace to thee, thou art yet in a poſſibility of obtaining Saving Grace; (notwithſtand-*

ing thy former rejecting, and resisting of his Grace.) That as yet thy condition is not altogether hopeless: but rather there is more hope of thy coming on to Saving-Grace, when thou art made truly sensible of the want of it.

Or if (upon Trial) thou findest some Grace in thee, but very low and weak, almost not to be discerned, if it be but in the bud, or but as smoaking Flax, *thy Faith but as* a grain of Mustard-Seed, *thy Love, thy Zeal but as a spark,* &c. *whether thy weakness be like that* of a Child, *a new-born Infant, or like that of* a sick Man, *one that has lost his strength by some Disease prevailing on him, how should it humble thee, that thou hast so little Grace? How should it quicken thee to labour after more? And especially if thou hast declined, if thou hast* lost thy first Love, *thy former liveliness, and tenderness; Oh,* Repent, and do thy first Works! *Now stir up the Grace of God in thee, blow up that little spark, that is almost buried under an heap of Ashes. Now* strengthen the things that remain, and

and are ready to die. *Delayes would expoſe thee to further deadneſs, and decayes.*

Or, if thou canſt diſcover Grace in lively and kindly exerciſe in thy Soul, if thou ſeeſt it in growth, and vigour, O how may this heighten thy Joy in the Lord, even raiſe thee to a life of Joy, Praiſe, and Thankfulneſs!

But there are two or three things I would lay down here (by way of caution) to prevent Souls miſ-judging themſelves.

1. *Let none conclude themſelves in a ſtate of Grace, becauſe they are* in a good mood *ſometimes. Even ſuch as* Pharaoh, Ahab, Herod, Felix, &c. *were in a good mood ſometimes. Learn to diſtinguiſh betwixt* a good Mood, *and* a Gracious Frame. *We are in God's account (which is the true account) what we are moſt ordinarily, and* habitually *(I mean in reſpect of prevailing habits.) There is no reaſon that God ſhould* take Sinners at beſt, *in an unuſual fit.*

2. *Let not any poor trembling Hearts (who*

(*who are ever forward to ſuſpect and conclude the worſt of themſelves*) *judg of themſelves, and the frame of their Spirits, by what they may ſeem in a* Paroxiſm of Temptation. *The beſt upon Earth are not at all times alike. Even eminent Saints have ſometimes bewrayed weakneſs, and imperfection in thoſe very Graces, wherein they were moſt eminent. As* Abraham, *who was* ſtrong in Faith, *yet ſometimes* ſtaggered *through diſtruſt. Meek* Moſes *is once noted* (*upon a great provocation*) *to have* ſpoken unadviſedly with his Lips. *And patient* Job *was once heard to* curſe the day of his birth. *But as God takes not Sinners at beſt; ſo neither will he* take *his own Children* at worſt.

3. *Though all ought to be preſſing after full Perfection in Grace and Holineſs; yet let none look for it here. And though we ſhould have an holy emulation, and deſire to overtake, and if it might be to excel the moſt eminent Chriſtians; yet a poor weak Chriſtian ſhould not conclude he has no Grace,*

becauſe

because he hath not so much as others. Thou mayst have the truth of Grace *in thee; tho at present thou canst discern little, or no growth. Christ's* Family *is made up of Saints of different stature; his* School *consists of Scholars of several Ranks, and Forms. Some are but* Babes in Christ, *some grown Christians. There are some* little Children, *weaklings; some* young Men, *grown up to some strength; some* Fathers, *old Disciples, Christians of great standing and experience. Some are but* Novices, *some are riper, and* by reason of use have their Senses more exercised, *and their Graces more improved. Thou that art but weak,* be humble (*what cause hast thou to be humble, when the best of Saints, such as far excel thee, have no cause to be proud?*) *Yet* be not thou discouraged: *Christ will not* break the bruised Reed, nor quench the smoking Flax. *He* will gather the Lambs with his Arm, and carry them in his Bosom, and will gently lead those that are with young. *And yet*

out

out of weakneſs thou mayeſt be made ſtrong. And though thy beginning be but ſmall, thy latter end may greatly encreaſe.

And further note (touching the ſigns of Grace, I have here laid together) what a * *Learned Man hath;*

* Dr. *Manton* on *Jam.* 1. 22. pag. 188, 189.

"*There are three ſorts of* "Marks, *ſome are only* "excluſive, *others* inclu- "ſive; *and between theſe a middle ſort of* "*Marks, which he calleth* poſitive. Ex- "cluſive *Marks are to ſhut out bold pre-* "*tenders. The* incluſive *Marks are to* "*ſhew the meaſures and degrees of Grace,* "*and are rather intended for* Comfort, "*than for* Conviction: *which if they be* "*found in us, we are ſafe, and in the ſtate* "*of Grace; but if not, we cannot conclude* "*a nullity of Grace. The uſe of theſe* Notes "*is to* comfort, *or to* convince of want "of growth. *Again, there is a middle* "*ſort of Marks, which he calleth* poſitive, "*and they are ſuch as are* always, *and on-* "ly *found in an Heart truly gracious. So*

he.

he. *These positive Marks and Signs, I confess, are fewer; As Mr.* Baxter † *hath laid down five, expressing the nature of saving Grace, which may be comprised and* summed up *in this one,* scil. *A preferring God and Christ, Grace and Glory, before any way of Sin, before any carnal Self-interest, before all the Honours, Riches, and Pleasures of the World; a preferring the former, I say, in our* practical estimation; *in our deliberate and* hearty choice, *and in our true, serious, and* faithful endeavours. *Get this one Point well cleared, and then thou mayest know thou art one of another Spirit from the Men of the World, a Citizen, and Heir of Heaven.*

† Method for peace of Conscience. *Direct.* 11. pag. 88, &c. See also Sermon of *Right Rejoicing*, p. 26, 27.

And therefore know, I had no Design *in laying down so many Notes and Signs of the several Graces here described, to set weak Christians* on the Rack, *or to encrease and multiply their Doubts and Fears. As I have already granted, the* truth *and* being of Grace

Grace *may be known by a Few, well cleared. And I hope, upon a serious and deliberate reading, it will not be difficult to observe, which are most necessary, and most satisfying, by which especially we are to try our selves. But I doubt not,* ad bene esse, *and for fuller satisfaction, it may be of great use, and advantage to Christians, thus to understand the true Nature, several Properties, and genuine proper Acts, and Effects of every Grace.*

And thus indeed the Treatise may serve not only as a guide, in the trial, and discovery of Grace; but also as a Rule *and* Directory, *and help to the kindly exercise of Grace,*

Now (Reader) if thou art serious, give me thy hand, *and joyn with me in this (I hope I can say) hearty request, That* the God of all Grace *would vouchsafe his Blessing to accompany it. Which if he deny, thou mayest have an handful of* leaves *here, but no* Fruit.

J. B.

The Author hath alſo Publiſhed,

1. *Good-will to Men or a Treatiſe of the two Covenants. Sold by* Samuel Richards *Book-ſeller in* Nottingham.
2. *Fifty Queries ſeriouſly propounded to thoſe that queſtion Infants Right to Baptiſme. Sold by* Nevil Simons, *and* Jonathan Robinſon, *in St.* Pauls *Church-Yard.*
3. *A few Notes upon* T. G's *Antiqueries, with an Abſtract of Mr.* Baxter's *Plain Scripture proof for Infants Church-Membership, and Baptiſm,* &c. *Now in the Preſs.*

There is lately publiſhed,

A BODY of DIVINITY: or, the Sum and Subſtance of Chriſtian Religion: *Catechiſtically propounded, and explained by way of* Queſtion *and* Anſwer, *methodically and familiarly handled, for the uſe of FAMILIES.*

To which is now adjoyned, *IMMANUEL, or the Myſtery of the Incarnation of the Son of God.*

By the moſt Reverend *James Uſher,* late Arch-Biſhop of *Armagh.*

The *ſeventh Edition,* carefully corrected from very many Errors in former *Editions.*

To which is now added, *the Life of the Author,* containing many remarkable paſſages, and an *Alphabetical Table,* never before publiſhed.

Sold by *Jonathan Robinſon* at the Golden Lion in St. *Paul's* Church-yard, *London.*

ERRATA.

PAge 2. l. 19. blot out *not*. P. 27. l. 8. read *expreſſy*. P. 44. l. 9. r. *ſtreaming up*. l. 11. for *theur*, r. *the*. P. 60. *l.* 5. r. חטוה. P. 85. l. 24. r. *and we*. P. 90. l. 1. r. *inflict*. P. 107. l. 5. r. *as well as*. P. 116. l. 5. for *and* r. *of one*. P. 119. l. 19. for (ver 9.) r. (v. g.) P. 121. l. 26. r. old Teſtament. P. 165 laſt line, for *of*, r. *to*. P. 169. l. 28. r. making *Him*. P. 201. l. 5. make a full ſtop at *in love*. P. 202. l. 8. for *heat*, r. *heart*. P. 216. l. 3. r. *inoffenſively*. P. 224. beginning, for *reverend*, r. *reverent*. P. 232. l. 14. r. *impelled*. P. 240. l. 22. r. *Suffer or Sin*. P. 244. l. 4. r. they are not. P. 248. l. 19. r. principle. P. 289. l. 21, 22. r. take occaſion. P. 293. l. 27. blot out the firſt *not*. Alſo P. 296. l. 20. blot out *not*. P. 305. l. 18. there is *a full ſtop* for a *comma*, and *And thus*, for *thus is*. P. 318. l. 14. for *place*, r. *pace*. P. 351. l. 24. for *Soul*, r. *Houſe*. P. 357. l. 26. r. *Hypocriſie*. P. 412. l. 1. blot out *of*.

By reaſon of the Authors far diſtance from the Preſs, other Errata *poſſibly are eſcaped, which the Reader is intreated to correct, or pardon.*

OF Spiritual Knowledg.

Col. 1. 9.

----And to desire that ye might be filled with the Knowledg of his Will, in all Wisdom and Spiritual Understanding.

Multitudes *perish for lack of Knowledg*, Hos. 4. 6. and many *perish with Knowledg*. Saving-Knowledg is rare. The Knowledg of the most will aggravate their Condemnation. The clearer their Light here, the hotter their Flames hereafter. Luk. 12. 47. *That Servant which knew his Lords Will, and prepared not, neither did according to his will, shall be beaten with many Stripes.* Rom. 2. 9. *Tribulation and anguish upon every Soul of Man that doth evil, of the Jew first. Of the Jew first*, as knowing most, being *instructed out of the Law*, (ver. 17, 18.) To be *wise unto Salvation* is to be wise indeed. But a common notional Knowledg, like a dead Faith, may *deceive*, will never *save* Men.

Now to shew, wherein found *Spiritual-Knowledg* differeth from other common knowledg.

(1.) *Spiritual* Knowledg differeth from *Natural* Knowledg, as this is a Knowledg of *Natural* things, that of *Spiritual* things. *Natural* Knowledg is the *Knowledg of a Man*, *Spiritual* Knowledg is the *Knowledg of the Holy*, (Prov. 9. 10.) the knowledg of a Saint, or of a Christian. *Natural* Knowledg is a Knowledg of God *in his works*, (Rom. 1. 19, 20.) *Spiritual* Knowledg is a Knowledg of God, according as he is revealed in *his Word*, Psal. 119. 169.

But here you may say, Is there not a *Literal Knowledg* of the Word, different from Saving, Spiritual Knowledg? *Answ.*

(2.) *Spiritual* Knowledg differs from a *Literal* Knowledg; as a *Literal* Knowledg doth not always infer a *Spiritual* Knowledg; though a *Spiritual* Knowledg doth ~~not~~ include the *Literal*. A *Literal* Knowledg is from a *common* illumination, *Spiritual* Knowledg from a *special* Illumination of the Spirit. *Eph.* 1. 17. * Not that it is by *immediate Revelation*, (as the Doctrine of the Gospel was made known to the Apostles.) Nor do Divines intend such *immediate Revelation* or Inspiration, when they distinguish betwixt *Literal* Knowledg, and *Spiritual*, as betwixt an *acquired* Habit, and an Habit *infused*: But this is by a *special*, powerful irradiation, and shining upon the Understanding, en-

* *Docet modum nempe per revelationem Sacrarum Literarum, qua fit tollendo velum è cordibus nostris, & illustrando mentes nostras, quò &c. De Revelatione hic loquitur, non qua Prophetis speciali modo fiebat, sed qua omnibus piis communis est.* M. Pol. è Zanch. in Eph. p. 31. c. b.

lightning, and raising it to a *Spiritual* discerning of the Mystery, and method of Salvation, *revealed in the Word*, which a Man had but a slighty, overly Knowledg of before. 1 Cor. 2, 14. *The natural Man receiveth not the things of the Spirit of God; for they are foolishness unto him: neither can he know them, because they are spiritually discerned.* Though by such means as Reading, Hearing, Study, Conference, he may come to a *notional* literal Knowledg of the Scriptures, and of the Doctrine of Christ; yet without a *special* work of the Spirit, a Man cannot *spiritually* discern the same. * Take a *Natural Man*, that knows most of the things of God, that can discourse well of *Regeneration*, and other Points in Divinity; yet they are *strange things* to him, he sees them, but as things *afar off*; yea blindness of Mind, in a prevailing degree, still hinders him from passing a right practical Judgment of the surpassing worth and excellency of Spiritual things, till he comes to this enlightning of the Spirit. * And one that is thus enlightned, can say (as he, Joh. 9. 25.) *whereas I was blind, now I see.* He hath other thoughts of Sin, than he had before: he hath other thoughts of God and Christ, of Heaven and Holiness, than he had before.

* signs of a natural man

* signs of an enlightened person

(3.) Spiritual Knowledg is not ordinarily attained *without means*; and when it is attained, it teacheth still to attend humbly, and diligently on the means God hath appointed.

The more *common works* of the Spirit prepare for the *special works* of the Spirit. So a common Literal Knowledg makes way for *Spiritual* Knowledg. Certainly, it is not the ordinary way and method of the Spirit, to dart in the Saving Knowledg of

God and Christ *immediately* into Souls, that knew nothing of God and Christ before. But those Divine Truths, which we had but a dim and slighty apprehension of, he sheweth with fuller and plainer evidence. And as the Lord hath enjoyned us the use of the means, to attain to Knowledg, Men have no ground to hope they should come to Knowledg in the neglect of means. *Then shall we know, if we follow on to know the Lord.* Hos. 6. 3.

We are not now to look for *immediate* Revelations: but to hear what the Word saith, which was given by Divine Inspiration. What the Scripture saith, that *the Spirit saith.* Heb. 3. 7. Rev. 2. 7. We are to wait on the Spirit, not to give us *new Scriptures*, but to *open our Understandings to understand the Scriptures*, which he hath already given. We are to Read, Hear, Pray, &c. that we may understand.

They that wholly neglect and despise the means of Knowledg, that will not go *to the Law and to the Testimony*, that seek not the Law at the Mouths of God's Messengers (whose Lips should preserve Knowledg) but *despise prophesying*, conceiting themselves wiser than their Teachers: And they that would be Wise and knowing, besides, and *above that which is written*, and set up, cry up *the Light within* (as they speak) above the written Word, how much soever they are conceited of their own Knowledg, should know, that it cannot be sound. Such as exalt their Wisdom against the Wisdom of God in his Word, contemning the means he hath appointed, are presumptuous indeed, and *Proud, knowing nothing, as they ought to know.* Such are not taught, *as the Holy Ghost teacheth*, be

be their pretences to the Spirit never so high.

To *receive Wisdom's words*, to incline our Ears, and apply our Hearts thereto, to *cry after Knowledg*, and lift up our Voice for Understanding, to seek her as Silver, and dig for her, as for hid treasures, this is the way indeed to *find the Knowledg of God*, Prov. 2. 1, &c.

(4.) Spiritual Knowledg is clear, and satisfying. True it is, that all who have the *special* Illumination of the Spirit, have not the *same degree* and measure of Knowledg, but *recipitur ad modum recipientis*. Some Christians are but *Babes*, not *Men of Knowledg*. And we all *know but in part*, and see but darkly compared with the Saints in Heaven. Yet where God *hath shined into the Hearts of any, to give the Light of the Knowledg of his Glory, in the Face of Jesus Christ*; Such must needs have a more *firm* and certain assent to the Truth, than they, who are in a state of Darkness. As *Peter* said, Joh. 6. 69. *We believe, and are sure*, that thou art that Christ the Son of the Living God. As Christ of the Disciples, Joh. 17. 8. They have received my Words, and have *known surely*, that I came out from thee. As the Apostle, *Rom.* 14. 14. *I know, and am perswaded*. As the Gospel came to the believing Thessalonians *not in Word only, but also in Power, and in the Holy Ghost, and in much Assurance*, 1 Thes. 1. 5. As the Apostle speaks of the *full assurance of understanding, to the acknowledgment* of the Mystery of the Gospel, *Col.* 2. 2. As Divines distinguish *inter cognitionem & agnitionem*, betwixt bare knowing, and acknowledging of the Truth. That *of the Head* only, this *of the Heart* also; that overly, and superficial; this

deep, and thorow. As the Apostle prayeth here, that they might be filled with the Knowledg of God's Will, Ἐπίγνωσις (the word here used) is γνῶσις ἐπιγνῶσιν, *cumulata & alta cognitio*, a knowing thorowly, a deep apprehension of the Truth. Many have the Truth lying loose on their Minds, have only fleeting, wavering apprehensions of it: Whereas it is deeply impressed on the Minds of Believers. And though they may not have so much *notional* Knowledg as others have; yet they have not a bare Knowledg, but are come to an acknowledgment of the Truth, not a meer *verbal*, but a *real* hearty acknowledgment, at least of all Truth absolutely necessary to Salvation. And *as the Anointing hath taught them, they shall abide in it*, 1 Joh. 2. 27.

Now, are we come to *know the certainty of those things, wherein we have been instructed?* Do we see Spiritual things to be as great *realities*, as are in the World? Or, are we still *halting between two opinions*, and but *almost perswaded* of the Truth of Christianity? Are our Minds hovering, and in suspence, thinking these things may be true, or they may be false? Though a Man be able to discourse Learnedly, and Orthodoxly, of the evil of Sin, and a Sinners Misery without Christ, of Christ and his Benefits, and the way to be interested in him; of the Day of Judgment, Heaven, and Hell; that there is a place and state of everlasting Happiness, prepared for the Righteous; and there is a place, and state of endless Misery, for all that are finally impenitent, and Unbelievers; if yet he has come to no *certain conclusion* with himself about these matters (he durst not venture all he hath in the World

World upon the Truth of these things) surely it is but *opinion* that such a one taketh up withal, it deserveth not the name of *Knowledg*.

(5.) Sound *Spiritual* Knowledg is powerfully *affecting*. By this we are not only resolved in our Judgments, but *resolved in our choice*. A good understanding will *chuse the better part*, is for cleaving to that which is good. So *Wisdom*, and *Spiritual Understanding* are joyned here. And *the wisdom of the Prudent is to understand his way*, Prov. 14. 8. Spiritual Knowledg will teach one to *approve things that are excellent*, Phil. 1. 9, 10.

7 A meer Notional *Speculative* Knowledg is of no effect, it leaveth the Will undetermined. And let a Man know never so much in Religion, if it be meerly *speculatively*, not *practically*, it is in effect as if he knew nothing. *Deut.* 32. 28. They are a Nation *void of Counsel, neither is there any understanding in them*. Hence the Scripture calleth all wicked Men *Fools*. So Christ calleth the Pharisees *Blind* (though many of them were knowing.) Their Knowledg being without effect, it was as if they had none. And can there be any greater *Blindness*, or *Folly* in the World, than for Men to prefer Worldly Pleasures, Riches, Honours, before an Interest in Christ, and the Favour of God, and the Fruition of him; to prefer Fading Lying Vanities, before endless Joys, enduring Substance, and a never-fading Crown of Glory? to chuse Sin, Hell and Everlasting Destruction, before Righteousness, Holiness, and Eternal Happiness? If this be not sottish Folly, tell me what is?

As there is a *form of Godliness, without the Power* (2 Tim. 3. 5.) So there is a *form of Knowledg*

(Rom. 2. 20.) without the Power. *Notional* Knowledg is weak indeed: but *Spiritual* Knowledg that is powerful. As they said, Act. 4. 20. *We cannot but speak the things which we have seen and heard:* So we cannot but be affected with the great things God makes known to us by his Word and Spirit. †If we are come to a *Spiritual* discerning of things, then certainly we see an *excellency* in Christ, so as to desire, and prize an Interest in him, above all things in the World: we see the *evil* of Sin, so as to dread, and hate, and resolve against it, so as to forsake and flee from it; we see a *Beauty* in Holiness, so as really to fall in love with it, and in good earnest to follow after it. Isa. 51.7. *Hearken unto me, ye that know Righteousness, the People in whose Heart is my Law. Vera cognitio non est imaginativa, sed conjuncta cum serio affectu.* Sound Knowledg resteth not in the *Head*, but in the *Heart*. *Wisdom resteth in the Heart of him that hath Understanding*, Prov. 14. 33. As we read of Wisdom *entring into the Heart*, Prov. 2. 10. *When Wisdom entreth into thine Heart.* — And so,

†*Est enim Sapiens, cui quæque res sapiunt, prout sunt.* Bern.

(6.) Spiritual Knowledg is *renewing*. Col. 3. 10. And have put on the new Man, which *is renewed in Knowledg*. It is *Non modo Lux, sed sanitas quædam & integritas Animæ*. It is not a Light in the Mind, but the soundness of the Mind. It is not only *directing*, but *rectifying*; not barely *informing*, but *reforming* and *transforming*. It is true, that Knowledg which is not Saving, may make a great change in the lives of some. As we read of some Apostates, that had *escaped the pollutions of the World through the Know-*

Knowledg of Christ, 2 Pet. 2. 20. But *Spiritual* Knowledg (that which is an effect of *special* Illumination) is an *Introduction* to *Spiritual Renovation*, to an inward thorow change. It not only brings *Conviction*, but is attended with *Conversion*. There is a *turning from Iniquity*, with this *understanding of the Truth*, Dan. 9. 13. And a *coming* in to Christ. *Joh.* 6. 45. Every Man therefore that hath heard, and hath *learned of the Father, cometh unto me.* So the Spirit *guideth* those to whom he is given, not only to the Truth, but into Truth, *into all* (necessary) Truth, Joh. 16. 13. An Emphatical Expression. *Tò docere, terminatur in intellectu: Sed ducere &c. pertinet ad voluntatem & affectum.* The Truth spiritually apprehended makes a Spiritual Impression on the Soul. The Heart is new cast into the form and Mould of Divine Truth, *Rom.* 6. 17. Thus Sound Knowledg *makes sound*. *Spiritual* Knowledg maketh a *Spiritual Man*. As the Fear of the Lord (*i. e.* the Word, that teacheth his Fear) is clean, *Psal.* 19. 9. It is so, not only *formaliter*, but *effectivè*, pure in it self, and a cause of Purity. Spiritual Knowledg will make a Man spiritually minded. And this is a grand difference betwixt *Notional* and *Spiritual* Knowledg. The former doth something enlighten, but not sanctify: but the latter is also *Sanctifying*, Joh. 17. 17. *Sanctify them through thy Truth*. Certainly, that Knowledg of the Truth is not *Saving*, which is not *Sanctifying*: Nor is our Knowledg sanctified, if we are not sanctifyed by it.

(7.) Spiritual Knowledg is humbling. Sound Knowledg does not *puff up*, so as other Knowledg does. 1 Cor. 8. 1, 2. *If any Man seemeth to himself*

to know any thing, (*i. e.* is lifted up with proud and high conceits of himself in regard of his Knowledg) *he knoweth nothing* yet *as he ought to know*. We cannot think it to be the Apostles meaning here to commend *Scepticism*, or a doubting of every thing in Religion; or to commend a *fained Modesty*, or denying the Knowledg God hath given us; or to condemn *Knowledg*: but indeed to condemn *Pride*, in the opinion, or conceit of our Knowledg. There is a *Woe* to those, that *are wise in their own Eyes*, Isa. 5. 21. True *Wisdom* and *Lowliness* go together. Prov. 11. 2. *With the Lowly is Wisdom*. And Wisdom and Spiritual Understanding go together.

Indeed Sound *Spiritual* Knowledg would take down the swellings of Pride. Pride cannot *reign*, where Sound Knowledg *dwelleth*.

Spiritual Knowledg cannot be without a Sound *Knowledg of God*. ‖ And the more we know of God, the more we shall see cause to be humbled in our selves. As holy *Job*, the more he saw of God, the more he was humbled, *Chap.* 42. 5, 6.

‖ *Igitur ignorantes quique Deum, rem quoque ejus ignorent me esse est.* Tertul. *de Pœnitentia.*

Again, Spiritual Knowledg cannot be without a *Knowledg of our selves*. And when the Spirit enlightneth Sinners, one of his *first works* is to *convince of Sin*, Joh. 16. 8. Now certainly they that are lifted up in themselves, know little of themselves. They that are thorowly convinced of Sin, and come to know themselves aright, cannot but have low thoughts of themselves.

Again,

Again, Spiritual Knowledg is not without the *Knowledg of Christ*, * (the only Mediator betwixt God and Man.) Now the Knowledg of Christ leads us out of our selves, makes us appear to be worse than nothing in and of our selves.

* *Cui enim veritas non comperta sint Dei, cui Deus cognitus sine Christo, cui Christus exploratus sine Spiritu Sancto?* Tertul. *de Anima.*

Again, Let me add this; even they that are *best learn'd* in the *School of Christ*, cannot but be sensible that they know but *in part*, that they are very defective herein. Christ's Scholars the further they learn, the more they perceive their own Ignorance and Shallowness. *O the depths* in Divinity! How short are our Conceptions! How many Mysteries here that we are not able to dive into, or fathom? † All we know is but little, to what we know not. It is the *Novice* in Religion, that is in most danger of being *lifted up with Pride*, 1 Tim. 3. 6. While such as know little are too often *wise in their own conceits*, they that have made greatest proficiency, cannot but charge themselves with folly. See *Psal.* 73. 16, 22. *Prov.* 30. 2, 3.

† *Maxima pars rerum quæ scimus est minima pars rerum, quæ nescimus.*

(8.) Spiritual Knowledg is *nourishing*. As the Lord promiseth, that his People should be *fed with Knowledg and Understanding*, Jer. 3. 15. As some have noted [*with Knowledg and Understanding*] there, may not only respect *modum pascendi*, the manner how their Teachers should feed them (*scil.* understandingly and prudently) but also *materiam pastûs*, the matter of their Food, the sound Knowledg of God's Word. This is nourishing. There's

Heart

Heart in it. As *Timothy* was *nourished up in the Words of Faith, and of good Doctrine*, 1 Tim. 4. 6. As the Word of God is compared to *Milk*, 1 Pet. 2. 2. Indeed there is both *Milk* and *strong Meat*, Heb. 5. 12. It is *pabulum Animæ*. The Spiritual Knowledg of God and his Word does Souls good indeed. It is as *Food* to the Graces of the Spirit, as *Fuel* to holy Affections. Therefore the Apostle *Peter* prayeth, 2 Pet. 1. 2. *Grace be multiplyed unto you, through the Knowledg of God, and of Jesus our Lord.* And in his concluding exhortation, *to grow in Grace*, chap. 3. 18. he addeth [and *in the knowledg of our Lord and Saviour Jesus Christ*] as a means specially conducing to their growth in Grace.

I have shewed you even now, that *Spiritual* Knowledg is a great promoter of *Humility*. So doth it further on *Repentance*. As that expression of a Mans *knowing the Plague of his own Heart*, 1 King. 8. 38. may shew. There is no Repentance, without knowing the Plague of ones own Heart.

spiritual knowledg will put a man upon trusting in God.

Spiritual Knowledg is both an In-let, and a stay and help to *Faith*, and trust in God. Psal. 9. 10. *They that know thy Name, will put their trust in thee.* So *Knowledg* is put for *Faith*, Isa. 53. 11. *By his Knowledg* (*i. e.* by the Knowledg of himself) shall my righteous Servant justify many. So it begets, and maintains the *Fear of God*. The *Spirit of Knowledg*, and of the *Fear of the Lord*, go together, Isa. 11. 2. Prov. 2. 3, 5. If thou cryest after *Knowledg* —— then shalt thou *understand the Fear of the Lord*. And if thou knowest God aright, surely thou wilt reverence him, thou wilt fear before him, thou wilt stand in awe of him, fear to offend him. Again, this is ever a Friend to *the Love of God*.

Psal.

Psal. 91. 14. Because he hath *set his Love* upon me — because he hath *known my name.* They that know his Name will set their Love on him. How great is his Goodness, and how great is his Beauty? If we know him aright, we cannot but admire him. *Jer.* 24. 7. I will give them *an Heart to know me*, that I am the Lord] not only an *Understanding*, but an *Heart* to know me. They shall know me, so as to love, own and cleave to me. It follows [and *they shall be my People*, and I will be their God.] That this Promise [*I will give them an Heart to know me*] seemeth to be the same in sense with that Deut. 30. 6. *The Lord thy God will circumcise thine Heart, to love the Lord thy God.* The Spiritual Knowledg of God hath both *Light* and *Heat* in it. It warmeth, it enflameth the Heart with love to him. It promotes *Sincerity.* Phil. 1. 9, 10. Psal. 36. 10. O continue thy loving-kindness to them *that know thee*: and thy Righteousness to the *upright in Heart.* Here they that know God, and the upright in Heart, are the same Persons. They that know God aright, would dread to think of mocking God in Religion, would fear to *play the Deceivers.* Would not God search this out? for he knoweth the secrets of the Heart.

Thus Spiritual Knowledg is sound indeed. Notional-Knowledg is windy, and airy. Men may have their *Heads swelled* with it: but that's all. Their Hearts are not bettered by it. As Meat that lyeth on the Stomack undigested, is more noxious, than nourishing, it breedeth ill Humours: a meer speculative Knowledg is like Food that digests not. I remember it is *Bernard's* comparison.

(9.) Spiritual Knowledg is *fruitful.* Good Knowledg

ledg is like *good Seed.* As the Apostle says of the Word here, *Col.* 1. 6. *It bringeth forth Fruit* in you, since the day ye heard it, and *knew the Grace of God in Truth.* It brings forth the Fruits of Repentance and Reformation. Psal. 119. 104. *Through thy precepts I get Understanding: therefore I hate every false way.* Job 28. 28. *The fear of the Lord, this is Wisdom: and to depart from evil, is Understanding;* And the fruit of Obedience. Psal. 111. 10. *A good Understanding have all they that do his Commandments.* Deut. 4. 6. *Keep my Statutes,* and do them; for *this is your Wisdom, and your Understanding.* 1 Joh. 2. 3, 4. *Hereby we do know that we know him, if we keep his Commandments. He that saith, I know him, and keepeth not his Commandments, is a Lyar, and the Truth is not in him.* The *Wisdom* that is *from above* is full *of good Fruits,* Jam. 3. 17. The believing *Romans* were *full of Goodness, filled with Knowledg.* Rom. 15. 14. So the Apostle prayeth for the *Colossians* here, that they might be *filled with the Knowledg of God's Will* —— *that they might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the Knowledg of God,* ver. 10. Thus, Who is a wise Man and *endued with Knowledg* among you? let *him shew out* of a *good Conversation his Works* with Meekness of Wisdom, Jam. 3. 13.

Notional Knowledg is vain and idle, barren and unfruitful: *Spiritual* Knowledg is operative, and practical. Let us know never so much, if our Knowledg be not sincerely, and faithfully reduced into Practice, it will aggravate both our Sin, and our *Punishment.*

(10.) Spiritual-Knowledg is *Communicative.* Prov. 15. 2. The Tongue of the Wise *useth Knowledg*

ledg aright. Others make no use of their Knowledg, or not a right use. Some would know only to know, which is meer *curiosity*; Some would know to make themselves known, which is *Pride*, and Vanity: the Spiritual Man is for Knowledg to regulate his own Life and Practice, and to edify and profit others, and this is *Spiritual Wisdom*. Without which (as one says) *Knowledg* is but a *Strumpet*, or *Curtesan*, kept only for sensual Pleasure, not for Fruit, and Children. As Light is diffusive, Spiritual Knowledg is Communicative. Such as have it, would have others better for what they know. Dan. 11. 33. *They that understand among the People, shall instruct many.* Prov. 10. 21. The Lips of the Righteous *feed many.* Prov. 12. 18. *The Tongue of the Wise is Health.* Some carry Poyson in their Tongues; and their Breath is infectious. But the *Tongue of the wise is Health. The Lips of the Wise disperse Knowledg*, Prov. 15. 7. They feed many. Though all are not Teachers *by Office*, yet *in a charitative way* it is both their Duty and Desire to instruct and admonish others, Neighbours, or Acquaintance, that they have opportunity of conversing with. As the Apostle says of them, *Rom.* 15, 14. —— *filled with Knowledg, able also to admonish one another.* And especially would the Lips of such feed those who are under their special charge: They would not that any under their charge, should starve and *perish for lack of Knowledg.* If we are acquainted with God and Jesus Christ, we cannot but be sensible of the Misery of those, who yet remain

Bern. in Cant. Ser. 36.

R. Boulton.

Stran-

Strangers to him. We ſhall pitty them. And we ſhall endeavour eſpecially to acquaint ours with him.

Some indeed may be forward to put forth themſelves, to ſhew their Gifts, and Parts, when they have no deſign to help others forward. They that aim at their *own Praiſe*, not at others *Profit*, may have that Knowledg which puffeth up: but Saving Knowledg, that which is accompanied with true Grace, is for *edifying*. (1 Cor. 8. 1.)

(11.) Spiritual-Knowledg is *growing:* How growing? Not in empty Notions, not in nice, and curious *Speculations:* but in more intimacy with ſound and *practical Truths*, and in ſolid *Experience.*

The *Heart of him that hath Underſtanding, ſeeketh Knowledg*, Prov. 15. 14. The *Knowledg of Wiſdom is ſweet to the Soul, when it is found*; Sweet as Honey, and the Honey-comb (Prov. 24. 13, 14.) The Soul that hath a taſte of it, will deſire more. And *Knowledg is eaſy unto him that underſtandeth*, Prov. 14. 6. It is more eaſily increaſed, than at firſt attained. Every prudent Man *dealeth with Knowledg*, Prov. 13. 16. Knowledg is a Commodity he dealeth with, and *will deal* with. The word in the *Hebrew* is in the *future tenſe*, noting a continued Act. Wiſe Men *lay up Knowledg*, Prov. 10. 14. We heard before, that their Lips *diſperſe Knowledg*. So they are ever and anon *laying out*. But it is their care as well to lay in, *to lay up* Knowledg. They will be ſtoring up more and more of this Treaſure, which indeed is not leſſened by a ſeaſonable laying out.

But what ſhall we think of thoſe that deſpiſe the means

means of Knowledg. *A wise Man will hear, and will increase learning*, Prov. 1. 5. They that are not for learning in God's way, sure, they are not wise: they that say they know as much as Ministers can teach them, they that think, they know enough already, their Knowledg is not sound. Indeed their *Pride*, and foolish Self-conceit is more than their *Knowledg*.

Some again would know more: but are for knowing such things, as God hath not revealed. † A dangerous thing to be prying into God's Secrets. "Such *Star-gazers* (as Mr. *Vines* says) fall "into Pits and *Quag-mires*. How many that lose themselves in the *Maze* of their own Fancies, and Speculations; and not only lose themselves, but like *Ignes fatui* mislead others. "The "*itch* of impertinent and unprofitable Knowledg "(says Bishop *Hall*) hath been "the *hereditary Disease* of the "Sons of *Adam* and *Eve*. Many are for Curiosities, neglecting the *Doctrine which is according to Godliness*.

† *Unde & ignorare tutissimum est, præstat per Deum nescire, quia non revelaverit, quàm per hominem scire quia ipse præsumpserit.* Tertul. *de Anima.*

Vol. 1. p. 1110.

But would we joyn with the *Psalmist*, Psal. 119. 66. *Teach me good Judgment and Knowledg*. I'le tell you what Knowledg it is that Sound Spiritual Minds are most for.

(1.) Spiritual Minds are for knowing more of *God in Christ*. This Knowledg is most necessary, and most excellent. This is *Life eternal*, Joh. 17. 3. The Apostle *Paul* counted all things but *loss*, *for the excellency of the Knowledg of Christ Jesus his Lord*.

Phil. 3. 8. And they that would not hear of Christ Crucified, were not hearers for him, 1 Cor. 2. 2. *I determined not to know any thing among you, save Jesus Christ, and him Crucified.* 2 Cor. 4. 6. *God who commanded the Light to shine out of Darkness, hath shined in our Hearts, to give the Light of the Knowledg of the Glory of God, in the Face of Jesus Christ.* O marvelous Light! How are Angels taken with it, 1 *Pet.* 1. 12. How pleasant is this Light to all Sound Minds!

Yea, Spiritual Minds are not only for more Knowledg of God and Jesus Christ, as revealed in the Scripture: but for an *experimental Knowledg* of him, in his *special works* of Grace on them. As the Apostle speaks of God s *revealing his Son in him*, Gal. 1. 16. Not only revealing Christ *to him*, but also *in him.* And how great a difference there is betwixt a meer *Speculative* Knowledg of Christ, and an *Experimental* Knowledg of him? The one is a Knowledg of Christ by report, and *hear-say*; the other a *Knowledg of Acquaintance*, and by Communion with him. How dark are the apprehensions that a blind Man hath (from others discourse) of the Sun, whose Beauty and Lustre he never saw; * I say, how dark are such a ones apprehensions of the Sun, compared with ours, who enjoy its Light? Spiritual Minds are for such an experimental Knowledg of God and Jesus Christ. Yea, they are for an *appropriating* Knowledg. The more they know of God, the more earnestly they desire, and endeavour to discover their *special propriety* in God. They

* Gregorius *in this respect compares a natural Man to one Born, and brought up in a Prison or Dungeon.* Vid. Dialo. l. 4. cap. 1.

They cannot be satisfyed, till they know him to be *their God*. The more they know of Jesus Christ, the more they long to know that he is *their Jesus*, and *their Lord*.

(2.) Spiritual Minds are for knowing more of themselves. There can be no Sound Knowledg without Self-Knowledg. *Nil prosunt lecta nec intellecta, nisi teipsum legas & intelligas.* Let a Man Read, Study, Understand never-so-much, all his Knowledg is vain, and unprofitable, without an application of it to himself. Joh. 5. 27. *Hear, and know thou it for thy good.* In the Hebrew, it is, know thou *for thy self*, or *with thy self*. Many hear as for others, are more ready to apply the Word to others than to themselves. Such are not likely to get good by what they hear, are no better for what they know. The Word is compared to *a Glass*. And it concerneth every one, to *look* his Face in this *Glass*. Yea, it is not enough to look with a sudden Glance, and so away again: but we must *continue therein*, to know what manner of Persons we are, and ought to be, *Jam.* 1. 23, 24, 25. And Spiritual Minds are for Self-Acquaintance. Spiritual Knowledg will put Souls upon, and help in examining, and proving themselves, that they may know themselves.

(3.) Spiritual Minds would know *all the Counsel of God*, so far as concerneth them: and especially they are for knowing what most nearly concerneth them. "Knowledg without "Wisdom (as one says) is u- "sually *curious*, and *censori-* "*ous*. Dr. Manton *on* Jam. 3. 13. *p.* 384.

Sound Minds would be acquainted with the

Word of God, *pro* or *con*. They are ready to receive it, whether it make for them, or againſt them. And ſo, *The Ear that heareth the reproof of Life, abideth among the Wiſe. He that heareth reproof getteth Underſtanding*, Prov. 15. 31, 32. See alſo Prov. 19. 25. What a ſtrict charge did *Eli* lay on *Samuel*, not to *hide any thing from him, that the Lord had told him*, 1 Sam. 3. 17. And when he was told of the evil determined againſt his Houſe, he did not fret and fume; but ſaid [*It is the Lord, let him do what ſeemeth him good.*] So *Hezekiah*, 2 King. 20. 19. But how few that would like to hear of their Sins, or are willing to hear of the Judgments God has denounced againſt them in his Word? Such Knowledg is too painful for the moſt. They had rather ſleep on in their Sins, than be ſo diſquieted. God's Meſſengers are accounted their Enemies, and Tormentors, when they tell them the Truth. Alas, we can meet with but few in compariſon, that are for *right things*, that will endure ſharp reproof (though needful to ſet them Sound.) But few that would have their Sores touch'd. But a Sound Mind would hear, and know the worſt of it ſelf. It is the Prayer of ſuch a one, *Make me to know my Tranſgreſſion, and my Sin. What I ſee not, teach thou me; and wherein I have done Iniquity*, I would do ſo no more. *Search me, O God, and prove me; and ſee if there be any way of Wickedneſs in me*, and lead me in the Way Everlaſting. Such would know their Sins, to be humbled for them, and to turn from them.

So likewiſe Sound Minds would know more of their Duty, to diſcharge it. Theſe would be more knowing, not only in *matters of Faith*; but as well in *matters of Practice*. Prov. 10. 8. The Wiſe in Heart

Heart will *receive Commandments.* The Wiſdom of the Prudent is to *underſtand his way.* In the point of his Duty here he would not be to ſeek. Such have little time to ſpend, have little Heart to ſpend time, about ſuch Notions (though true) that have little, or no influence on the Heart and Life. Others ſtudy thoſe things moſt, that do leaſt concern them: And are taken up with *by-matters*, neglecting the *main.* But *wholſom words*, and the Doctrine of Godlineſs agree beſt with *Sound Minds.* As the *Pſalmiſt* ſays, Pſal. 119. 104. *Through thy Precepts I get Underſtanding.* And prayeth, ver. 27. *Make me to underſtand the way of thy Precepts.* And again, ver. 73. *Give me Underſtanding, that I may learn thy Commandments.* As *John's* hearers, came, and asked, *What ſhall we do? What ſhall we do?* Luk. 3. 10, 12, 14. Serious Minds make little account of that Knowledg, which hath no influence on, is not reducible to practice.

Now the Lord grant, that we may be *filled with the Knowledg of his will, in all Wiſdom, and Spiritual Underſtanding:* that we may walk worthy of the Lord unto all pleaſing, being fruitful in every good work, and encreaſing in the Knowledg of God.

Heb. 10. 39.

---But of them that believe to the Saving of the Soul.

Saving *Faith* is *omnium virtutum radix & Fundamentum*, as the *Foundation* in the Spiritual Building, as the *root* of other Graces. What Glorious things are ſpoken of Faith in Scripture? Where is the Chriſtian that will not acknowledg, that doth not in ſome meaſure underſtand the *uſefulneſs*, *excellency*, and the *neceſſity* of Faith? A Chriſtian could not live without it, nor can he *periſh* with it.

But the Queſtion is, How *Saving-Faith* may be known? And wherein it is differenced from other Faith that is not Saving?

Indeed there is an *Hiſtorical*, or *Dogmatical Faith*, and there is a *practical* Faith; there is a *dead* Faith, and a *living* Faith; there is a *temporary* Faith, and a grounded and *permanent* Faith; there is a *counterfeit* Faith, and *unfeigned* Faith. It ought to be our great care, that we take not *Leah* for *Rachel*, that we take not up with a *Fancy* inſtead of *Faith*.

Here firſt I ſhall ſhew, what it is not.

1. True Faith is not a *blind*, *implicite Aſſent*, to one

one knows not what. Not *a believing as the Church believes.*

I grant, as there is a *general Repentance*, and humiliation; so a *general Faith.* As there is an *Humiliation* for *unknown* Sins, when a Man is humbled, and heartily grieved to think, that he is more vile and sinful, than he sees himself to be; and to think that he is guilty of a multitude of Sins more than he is able to find out, and discover in his Heart, and Life; whereby he is *disposed* to a *particular* Repentance for any of those unknown Sins, as he cometh to a knowledg of them: so there is a *general*, and *implicite Faith*, or Assent to Divine Truths, contained in God's Word, such as one hath not yet attained to the knowledg of; when a Man believeth that whatsoever God saith in his Word is most certainly true, and would yeild his Assent readily to any Truth, which at present he has no knowledg of, as soon as he sees the Scripture for it.

But this general, *implicite Faith*, and *credence of the Word* of God, is quite different from that *implicite Faith*, and credence of the *Churches Testimony*, which some Popish Doctors so much commend. And that this is not true Faith, is very plain and evident. For 1. The *Popish implicite Faith* is but the belief of an *humane Testimony.* And can that be a Divine Faith, which resteth on an humane Testimony?

2. It prepares Men for receiving and drinking in abundance of Errors, contrary to the Word, contrary to Sound Faith. They must *believe as the Church believeth*, and therefore may not question, much less deny any thing the Church holdeth, how contrary soever to the word of Truth.

3. It fostereth a Multitude of their poor deluded People in most lamentable Ignorance. Yea, indeed it seemeth to have been devised, to *put out Mens Eyes*, that so they might lead them even which way they please. Notwithstanding many of their Writers cannot but grant, that this *implicite* Faith hath no place about the *necessary Articles* of Faith: but that these must be *explicitely* believed. Only they say, it is sufficient for the common People to believe with an *implicite Faith* those points, which are besides the *necessary Articles* of Faith; yet it is famously known, that the *Ruling part* of their Church have even denied the common People the use of the Holy Scriptures in their own Tongue, where they well could, and have been also for imposing on them Service in an *unknown Tongue*, whereby People commonly understand not either what is said by the Priest, or what themselves say. Of which Sr. *Edwyn Sandys* sayes well; "Their Service is no other than "as a *Lamp put out*, which "bringeth no *Light* at all to the Understanding, nor "can bring any *due warmth* to the Affection. And thus notwithstanding the fair *Comment* that some of their Doctors, School-men, and Casuists put upon their *implicite Faith*, their common practice would teach us to take it in a worse sense, *(scil.)* as an *Engine* contrived to keep People in Ignorance, and in *blind Obedience*, and fast subjection to their Prelates.

Europæ Speculum (Quarto.) *p.* 8.

4. It is a great Absurdity. Their Implicite Faith is *no Faith*: but a meer Cloak for Ignorance. As * One that had been well acquainted with

Arch-Bishop of [illegible] on [illegible] *p.* 39.

with them, "Verily, for any Man to ſay, I be-"lieve that which another Man believeth, is as "much, as if he ſaid I ſee that which another Man "ſeeth, though my own Eyes be ſhut.

What rare learned Doctrine was that of *Altenſtaig*, That an *implicite Faith* availeth ſo much, that if any one having it ſhould think falſly (moved with his natural reaſon) that the Father was greater than, or before the Son, or that the three Perſons were locally diſtant from one another, or the like; yet he is not an *Heretick*, he ſinneth not, whilſt that he doth not pertinaciouſly defend his errour, and believeth this becauſe he believeth the Church doth ſo believe. What a *rare device* is this, that would keep an *Arrian*, a *Neſtorian*, an *Audian* or *Anthropomorphite* from being an Heretick? But how abſurd is it, to hold, that a Man believeth, *Non tantum qui actu, ut loquuntur, non aſſentit: ſed etiam qui actu diſſentit*, (as learned *Chamier* notes) who not only doth not actually aſſent, but alſo actually diſſenteth? But enough of that.

Dictionar. in verbo [credere.]

Panſtr. *tom.* 3. *p.* 377. §. 13.

(2.) True Saving-Faith is not a bare *Hiſtorical*, or *Dogmatical* Faith.

The *Papiſts* quarrel with the term [*Hiſtorical.*] But by *Hiſtorical Faith* our Divines do not mean a Faith confined to the *Hiſtorical part* of the Scriptures: but ſuch a Faith which (though it taketh in the whole Word of God for its object, yet) aſſenteth no otherwiſe unto it, than as a Man may give credit to an *Hiſtory* of things, that nothing concerneth him. This *Hiſtorical*, or *Dogmatical Faith*

Faith, (which is their *Fides informis*, formless Faith) they hold to be one and the same with the Faith which is Justifying and Saving. That *Faith*, whether it be joyned with or separated from *Charity*, hath all that is essential to Faith: only the conjunction of *Charity* with Faith makes it Living, and Saving. But if *Historical Faith* was the same with *Justifying Faith*, then whosoever had Historical Faith, *hoc ipso*, he should have Justifying Faith, as *Le Blanc* argues.

Thes. Theol. (*in Epist.*) *p.* 3. §. 11. & viii. §. 12.

And then all that have *Historical Faith*, having all that is essential to Faith, should be saved. For *he that believeth, shall be saved.* The *Scripture cannot be broken*, which hath entailed Salvation upon all true Believers. Either *Faith* necessarily includeth more than a bare Assent to the Truth, or all that assent to the Truth are saved.

Indeed we have some, that hold *Faith* to be only an *Assent* of the understanding, a giving credit to the Word of God, as true. As, to believe a thing, is to *assent* to the truth of a Proposition, for the Authority and *Testimony* of him that speaks it. And this they would confirm by Scripture. As that Text is urged, Joh. 11. 26,27.

Hobs *Philosoph. Rudiments.* c.18 p.349.

"In which words (says one) "we see, that the Question "[*Believest thou in me?*] is expounded by the Answer [*Thou art the Christ.*] "To *believe in* Christ therefore is nothing else, but "to *believe Jesus* himself saying, that *he is the Christ.* So Mat. 16. 16. and 1 Joh. 4. 2. is likewise alledged here.

But it is certain, the Scripture doth not take the words

words [*Faith*, and *Believing*,] in so *strict* a sense, as a *Philosopher* would take them: but more *largely*. And so (as others have noted) the expressions alledged are not to be taken *exclusive*, but *inclusive*, not as excluding other *Acts of Faith* which other Texts of Scripture *expressively* attribute unto it; but as including, and supposing them. And there was a *special reason*, why *Faith* should be described then, as a *believing that Jesus was the Christ*, the Son of the Living God, and a believing that Jesus Christ was come in the Flesh. Because, this was a *new Article* of Faith necessary to be believed, and was in those times a main *point in question*, and by the Men of the times strongly, (I mean violently) opposed. Thus it was a greater matter to believe, and confess Jesus to be the Christ at that time, than for us to assent to this Truth, when it is generally owned, and professed. As one well noteth: "We "must *distinguish times*. The "Truths of God (then Suffer-"ing under so many prejudi-"ces,) *&c.* The Wind that bloweth on our Backs, "blew in their Faces; and that which draweth on "many to assent to the Gospel, was their discou-"ragement.

Vid. Ames Medul. c. 3. §. 20. *Shepherd Sound Believer.* p. 159, 160.

Dr. Manton *on* Jam. 2. 19. *p.* 305.

But to prove, that a bare *intellectual Assent* is not true Saving-Faith, we need look no further than that Text, *Jam.* 2. 19. *Thou believest that there is one God, thou dost well: the Devils also believe and tremble.* The Apostle instanceth in this Article (as *Estius* says) because in it especially the *Jews* differed from *Pagans*, or because it is the *first Article* of our Faith.

Faith. But he might queſtionleſs have added other Articles, which the Devils as well believe, and are convinced to be certain Truths. They believed *Jeſus* to be *the Son of God*, Mat. 8. 29. And that he was *the Chriſt*, Luk. 4. 41. The Devil that puts others upon queſtioning, whether there be a God? Or, whether the Scriptures be the Word of God? hath no doubt of theſe things himſelf. He that would have Men *Atheiſts*, or *Infidels*, is far from being either himſelf. Atheiſm and Infidelity are Sins which the Devil cannot be guilty of. An Atheiſt, or an Infidel is in that reſpect, worſe than the Devil himſelf.

Now certainly, *that Faith* which the Devils have, cannot be true *Saving-Faith*. But the Devils have ſuch a Faith as this, they are clearly convinced, that the Scriptures are the Word of God; and that what God's Word holds forth is certainly true. How abſurd, and irrational is it, to ſuppoſe that the Devils that are Damned, have that ſame Faith for the *nature* of it, which the Scripture calls *precious Faith*, and which it maketh the condition of Salvation?

And yet miſtake me not.

I grant, a *Dogmatical Faith* is included in *Saving Faith*. As the *Vegetative* Soul is included in the *Senſitive*; or as both theſe are included in the *Rational* Soul: So a believing that there is a Chriſt, that he is *come in the Fleſh*, and a believing the Word of Chriſt is included in our *believing in him*. And indeed they that believe not what is ſpoken of him in the Goſpel, that believe not the Son of God, his taking Mans Nature on him, uniting it to his Perſon, that there was ſuch a one as *Jeſus Chriſt*, that was

was born of a Virgin, that ſuffered, was crucified at *Jeruſalem*, and roſe again from the dead, and aſcended up to Heaven, according to the Scriptures; they that *allegorize* the true Chriſt out of Doors, and only acknowledg a *Chriſt within them*, they do not believe in *that Jeſus whom Paul preached*, whom all the Apoſtles preached, *whom the Father ſealed*.

I further grant, that to believe with a *Dogmatical* Faith is part of *Man's duty*. It is a ſetting to our *Seal*, *that God is true*, Joh. 3.33. And *he that believeth not God, hath made him a Lyer*, 1 Joh. 5.10. Think what an heinous Sin it is, to *give God the Lye*. If you deny his Truth, you deny him to be God. If he were not the God of Truth, he were not the true God.

And further we muſt grant, that the Word is a great gift of God, that it is a wonderful favour that he is pleaſed thus to reveal his Mind and Will, and make himſelf known to the Sons of Men. And that it is a *work of the Spirit* (though but a *common* work, which ſuch may have as ſhall not be ſaved) to bring Men to *aſſent* to the Truth. All this is granted. But yet though we know the Truth, and cannot but aſſent to it in our *Judgments*; if we do not embrace it with ſuituble *Affections*, if we do not heartily cleave to it, and ſincerely ſubmit to it, our *ſimple belief* of the Truth, is ſo far from being a *Saving work*, that it will increaſe our Condemnation, as our guilt is increaſed by it.

(3.) True Saving-Faith is not a meer *perſwaſion*, *that my Sins are pardoned*, that I ſhall be Saved.

Some have gone this way: "*Believe* that your "Sins are pardoned for Chriſt's ſake, and they are par-

"pardoned, and you justifyed: *Believe* that you "shall be saved by Christ, and you shall be saved. A *short cut* to Heaven. But how little need is there to teach Men Presumption, or to encourage it? But to shew you the Vanity of this conceit;

1. All that hear the Gospel, are bound to *believe in Jesus Christ*. But all such are not bound to believe, that they are pardoned justifyed, and shall be saved. 1 Joh. 3. 23. *This is his Commandment, that we should believe on the Name of his Son Jesus Christ*. And what Duty is more pressed in the Gospel? But where doth the Gospel command all to believe, that they shall be saved? How many, (alas!) that are in their Sins, that are such as the Word of God condemneth? *Know ye not that the Unrighteous shall not inherit the Kingdom of God?* Such as the Apostle speaketh of, 1 *Cor.* 6. 9, 10. believe contrary to the Gospel, if (while such) they believe, that they are pardoned, and shall be saved. The Gospel calleth us to *repent, that our Sins may be blotted out*. And we have no ground to believe, or hope, that our Sins are pardoned, till we repent. When we find *unbelief* spoken of, as the great condemning Sin, we must not take it so, as if Sinners were condemned, because they would not believe that their Sins were pardoned. Nor is it the sense of *that Article* in our *Creed* [*I believe the Remission of Sins*] that I believe my Sins are remitted. Too many lay down this Conclusion, that yet stand condemned by the *Sentence* of God's Word. All impenitent Sinners are bound to believe, that at present they are in a state of Wrath, Heirs apparent of Hell, that *except they repent, they shall perish*, they cannot be saved.

2. An-

2. Are we not *justifyed by Faith?* Deny that, and you deny plain Scripture. Now we cannot be *justifyed by Faith*, if we are first of all to believe that we are pardoned, and justified. *Quomodo enim posse.* Le Blanc. Thes. *mus justificari per actum, qui* Theol. p. 212, §. 103. *justificationem jam factam præsupponit?* Must we believe, our Sins *are* pardoned, that they *may be* pardoned? Must we believe, we *are* Justifyed, that we *may be* Justifyed? What can be more absurd? Then we must believe what is not, that it may be, as we believe. If the *first Act* of Faith be, to believe that I am pardoned and justifyed; then Remission and Justification must needs go before Faith. (The *Act* supposeth the *Object.*) In *order of Nature* Faith is before Justification: (otherwise we are not *justified by Faith*) and *in order of Nature* (at least) we must be justified, before we can truly believe that we are justified. Therefore we cannot be justified, by believing we are so. It is a plain *contradiction* to say, that we believe before we are justified, and yet are justified before we believe.

3. It cannot be the *first Act* of Faith, to believe I shall be saved, except instead of the Word, some *special Revelation* besides the Word, be the Ground of my Faith. This is plain: because it is not at all credible to me, according to the Word, that I shall be saved, till I know I have Faith, such a Faith as hath Salvation annexed to it by promise, such a Faith as *purifieth the Heart, worketh by Love*, &c. According to the Word, only he that believeth with such a Faith, shall be saved. That I cannot believe according to the Word, that I shall be saved, till I find such a Faith wrought

wrought and working in me. Therefore this perſwaſion, that I ſhall be ſaved, cannot be the *firſt Act* of Faith. If it be a perſwaſion grounded on the Word, true Faith is preſuppoſed to go before. And the Apoſtle hath barred Mens expectation of ſpecial *immediate Revelation* here; Rom. 10. 17. where he concludeth, that *Faith cometh by hearing of the Word of God.*

4. Many have this *confident perſwaſion*, that their Sins are pardoned, that they ſhall be ſaved, who have not true juſtifying *Saving-Faith*: and therefore ſurely, this cannot be the proper *formal Act* of true juſtifying Saving-Faith. Many Hypocrites, and meer out-ſide Profeſſors, yea, many a wicked Man hath this perſwaſion. How hard a thing is it to take down Sinners confidence?

Mr. Baxter. "We have need (as one ſays) "to lay all our *Batteries* againſt "this *Bulwark* of Preſumption. How many that will ſay, they hope to be ſaved by Chriſt; yea, they never doubted of their Salvation in all their Lives? They can argue, that Chriſt died to Save Sinners; and they are Sinners: therefore he died to Save them. If this be Faith, the caſe of many a *Preſumer* is not ſo dangerous, but very happy.

5. Many have *true Faith*, and are juſtified, and in a State of Salvation; yet have not this *perſwaſion*, that their Sins are pardoned, dare not conclude, that they are in God's Favour, and ſuch as ſhall be ſaved. Therefore this cannot be the *formal Act* of Faith. Faith could not be without its formal Act. If you make this the *formal Act* of Faith, then you muſt ſay, there is no true Believer, but hath it. Then there is no true Believer, that *walketh in Dark-*

Darkneſs. But certainly a Soul may *truſt in the name of the Lord*, and *ſtay upon his God*, while yet he *walketh in Darkneſs*, and *can ſee no Light*, Iſa. 50. 10. Is it not the condition of many a dear Child of God, to be in great doubts, and full of fears about their Spiritual and Eternal Eſtate? Should we not *condemn the Generation of his Children*, (many, yea the greateſt part of them) as *Children that have no Faith*; if we *define* Faith to be a believing that our Sins are pardoned, and that we ſhall be ſaved? Many a holy, humble Chriſtian goes on drooping even to his dying day; and it is well, if he come to this *comfortable concluſion* at laſt. As one giveth this as part of the *Character* of a Chriſtian; "He thinks ſome-times God hath no Mercy for "him; and yet reſolves to die in the purſuit of it. And to tell poor, troubled, afflicted Conſciences, that they cannot have *Faith*, who do not believe their Sins are pardoned, is not the way to comfort them; but to ſet them more on *the Rack*. This would make the Hearts of many ſad, even ſuch as God would not have *made ſad*.

H. Palmer. *Paradoxes.* p. 64. §. 73.

6. Such a particular perſwaſion that my Sins are pardoned, &c. if it be ſound, and well-grounded, is *Knowledg*, and not *Faith*. As the Apoſtle *John* hath it (I think) ſome nine or ten times, [*Hereby we know* ——] Obſerve well, 1 Joh. 5. 13. *Theſe things have I written unto you that believe on the name of the Son of God, that ye may know that ye have Eternal Life, and that ye may believe on the Name of the Son of God.* Where he clearly diſtinguiſheth *believing* on the Name of the Son of God, from their *knowing* that they had Eternal Life, or that they ſhould be ſaved.

What follows, [*that ye might believe on the Name of the Son of God*] is not ſpoken of the *firſt Act*, or beginning of Faith, but of continuance, and *progreſs* in it.

And it is plain, that this *particular perſwaſion* (of which I am ſpeaking) if it be ſound, and have any good bottom, depends on two *ſeveral Propoſitions*, one of which is laid down in Scripture; as this Propoſition, [*He that believeth, ſhall be ſaved.*] The other is of a Man's own Conſcience, or from the knowledg a Man has of himſelf, [*But I believe:*] From whence this Concluſion follows, [*therefore I ſhall be ſaved.*] So that it is not an *Act of Faith* properly, but a *rational Concluſion*, preſuppoſing theſe two things, 1. That all true Believers ſhall be ſaved. 2. That I know my ſelf to be a true Believer. Now can that be a right *deſcription* of Saving-Faith, which neceſſarily preſuppoſeth a Man to have Saving-Faith before, and to know that he hath it?

Thus I have indeavoured to remove theſe unſound, and *falſe Notions* of Faith. Now I come to ſhew what it is.

Indeed you may meet with diverſe *ſound deſcriptions* of Faith, ſomething differing in *words*, that yet agree in the *thing*. I would not be one of thoſe, that make differences, where there are none; or make differences wider than they are.

Theſ. Salmur. *Par.* 1. *p.* 32. §. 36.

With the Learned *Placeus*, Faith is *tenax atque efficax perſuaſio veritatis eorum*, &c. An holding and effectual perſwaſion of the truth of thoſe things which are revealed to us in the Word of God, and particularly of the Goſ-

Gospel-Promise of Remission, and Salvation by Christ. And (as he addeth) it is so in the *Understanding*, that it affects and *determines the Will.*

Le Blanc, that Judicious Writer, describes it to be, *Assensum firmum, practicum, atque fiduciale adhibitum omnibus*, &c. A firm, practical, and fiducial Assent given unto all things which are revealed of God; but especially to the Promises of the Gospel. Thes. Theol. (in Folio) p. 210. §. 89.

In the late *Confession of Faith* this account is given of Saving Faith, "By this Faith a Christian believeth to be true, whatsoever is revealed "in the Word, for the Authority of God himself "speaking therein; and acteth differently upon "that which each particular passage thereof con- "taineth, yeilding obedience to the Commands, "trembling at the Threatnings, and embracing "the Promises of God for this Life, and that which "is to come. But the principal Acts of Saving- "Faith, are accepting, receiving, and resting upon "Christ alone for Justification, Sanctification, and "Eternal Life, by vertue of the Covenant of "Grace. *Chap.* 14. §. 2.

In the shorter Catechism, "Faith in Jesus Christ "is a Saving Grace, whereby we receive and rest up- "on him alone for Salvation, as he is offered to us "in the Gospel.

Notwithstanding a difference in Expression, yet here is *an agreement in sense.*

That I run not out too far, I shall only note something of the *Object* of Faith and of the *Acts* of Faith.

The *Object* of Faith is thus distinguished; There is the *general* and common, or (according to others) the full and *adequate Object* of Faith, and that is the whole Word of God, the Word of Truth, so Faith assenteth to the whole Word of God, as true. Again, there is the *special Object* of Faith, and that is the Word of Promise; so Faith consenteth to the terms, or condition of the Promise, and in this way relyeth on God, and Christ for performance. The Promise of Remission and Salvation by Christ Faith takes special hold on, by *consent*, and *affiance*.

Or thus, there is the *primary* and *principal* Object of Faith: and the *secondary*, and *less principal* Object.

The *primary*, and *principal* Object of Faith are the *fundamentals*, essentials, and most necessary points of the Christian Religion. Such Divine Doctrines, Promises, and Precepts, without *assent* and *consent* unto which, we cannot believe unto Salvation, or be sound Christians.

Yet I shall not contend with those that make *Christ*, the *only Mediator* and Saviour, the *principal* Object of Faith; forasmuch as I doubt not, but we are agreed, that the *belief of all that is necessary* to be known and believed of Christ, doth suppose and include the belief of all other points, that are *absolutely necessary* to Salvation. And as he is the *Chief* and *principal Means* of bringing us to God, the Scriptures have a *chief reference*, and respect to Christ, *Luk.* 24. 44. *Joh.* 5. 39.

The *secondary*, and *less principal* Object of Faith takes in other things contained in the Word, that are of good use indeed, *Rom.* 15. 4. 2 *Tim.* 3. 16. But though all Scripture be of use, and profitable, yet

yet all that is there written is not *absolutely* neceſſary to be diſtinctly known, and *explicitely* believed.

And yet you may not hence infer, that if you know, and believe ſo much as is *absolutely* neceſſary to Salvation, there needeth no more. None are to ſtand at a ſtay in Religion. All that are in the *School of Christ*, muſt be making proficiency, growing in Faith and Knowledg. We ſhould diligently improve the means, that the *Word of Christ* may dwell *in us richly*, that we may be filled with the knowledg of his Will.

And further (as a late Writer noteth) there are "points of "Faith *ſecondarily fundamental*, "the disbelief of which cannot conſiſt with true "Holineſs, in thoſe to whom the Goſpel is ſufficiently made known. And —— all ſuch Doctrines "as are with *indiſputable clearneſs* revealed to us, "the belief of theſe is *absolutely* neceſſary from an "*external cauſe*, though not from the *nature* of the "points themſelves, *viz.* in regard of their *perſpicuity*, that nothing can cauſe Men to refuſe to "admit them, but that which argueth them to be "ſtark naught, and to have ſome unworthy and "baſe end in ſo doing (or in the phraſe of Scripture, 2 *Tim.* 3. 8. ἀδόκιμοι περὶ τὴν πίστιν, *reprobate concerning the Faith.*)

Fowler. *Deſign of Chriſtianity*. p. 235.

Note one thing more touching the *Object* of Faith, *ſcil.* That more is taken into the *neceſſary Object* of Faith now under the Goſpel than was neceſſary before. The Myſtery of our Redemption by Chriſt, being more fully unfolded in the Goſpel, a more diſtinct, explicite Faith in Chriſt is required

of us, than was required of those to whom less was revealed. *Revelatio est mensura Fidei.* Though *Noah*, *Abraham*, and all the faithful before Christ, were justified and saved by Faith; yet not by that special kind of Faith, that such as live under the Gospel are saved by. I mean, there are *new Articles* of Faith, relating to Christ, his Office, and Undertaking, as Mediator, *essential* to a *Gospel-Faith*, that were not essential to Faith before the promulgation of the Gospel. Nor did the Apostles themselves believe some of them, till after Christ's Resurrection, concerning whom (excepting *Judas*) we have no doubt, but they were true Believers.

Le Blanc.

Next, to shew you the special and *proper Acts* of Faith. They speak much in a little, that call Faith a *practical Assent*, and a *fiducial Consent*. I cannot exclude any of these three Acts, *Assent*, *Consent*, and *Affiance*. The two last are plainly expressed in the *shorter Catechism*: and all three fully in the *Confession* of Faith forecited. And so the learned and holy Bishop *Usher*, to the Question, *What is true Saving-Faith?* Answereth, "It "is such a *firm Assent* of the Mind to the Truth of "the Word, as *flows into the Heart*, and causeth the "Soul to *embrace it* as good, and to *build its eternal* "*Happiness* on it.

Body of Divinity. p. 197. Edit. 1648.

And it should not seem strange, that so much is taken into the nature of true Faith. As Divines now generally place it, not in the *Understanding* only, or in the *Will* only; but in both *faculties conjunct*, (if they be distinct faculties, and not the very essence

sence of the Soul disposed, and acting differently towards the Object, considered in a different notion, and respect.) And methinks it is plain in Scripture, that the Faith to which Salvation is promised, doth not consist in one *single Act*; for there are these diverse Acts even now mentioned, attributed to it.

I. It is an *Assent*. An Assent to the Truth of the Word in general, and *particularly* to the Promise of Salvation by Christ. Though I shewed before, that Faith consists not barely in Assent, that this is not the *whole of Faith*; yet we cannot deny, but this is part of it. We find Faith thus described again and again: that we must acknowledg it *one Act* of Faith. It would be strange indeed, if a *belief of the Truth* be no part of Faith. Then *Martha* answered nothing to the Question, Joh. 11. 26, 27. when she said, yea, *Lord I believe that thou art the Christ*. So see *Rom.* 10. 9.

But how does Faith assent to Divine Truth?

1. Faith assenteth *really* not feignedly. A true Believer doth not only profess, or confess with his Mouth, but *believes in his Heart*, as he professeth to believe.

2. Faith assents *firmly*, not waveringly. It riseth higher than *opinion*. It is more than a *Semi-persuasion* of the Truth. As they said, [*We believe, and are sure.*] Not as *Agrippa*, *almost thou perswadest me to be a Christian.*

I grant, that as all Christians have not the same measure of Spiritual-Knowledg, and as there are *different degrees* of Faith; so all Believers have not the same *degree* of *firmness* of Assent. And Faith does

not wholly *exclude* all doubtings, but *overcometh* them. Indeed sometimes very horrid thoughts arise, or are injected, that would put the Soul upon questioning all: but they are not entertained but ordinarily abhorred, and rejected, as they come. As one says, "He is sometimes so troubled, "that he thinks nothing is true "in Religion; and yet if he did think so, he could "not be at all troubled. It is true, thus a Believer sometimes is sore shaken, yet not quite taken off from all: but rather put upon earnest Prayer, and indeavours to be more rooted, and grounded in Faith. So these *shakings* are wont to end in his more *firm establishment*. And take the weakest Believer out of such a swounding-fit, and he has ordinarily a deeper sense of Divine Truths, and a *stronger assent* to them, than others whose Faith is unsound; (though these may have a far greater measure of *Notional* Knowledg) even such an Assent, that he dare venture his Soul, and all his hopes and concerns *deliberately* upon them.

Herb. Palmer. *Paradoxes*, p. 64. §. 72.

3. Faith assents *freely*. In this sense it is true, that *with the Heart Man believeth*. Some are convinced of the Truth, but sore against their Wills. There Assent is a *forced*, not a free Assent. As some are *willingly Ignorant*; so some again are *knowing unwillingly*. As *Light* is troublesome to *sore Eyes*; so Knowledg and Convictions to unsound Minds. And they put off convictions as long as they can. Though they may take some delight in *speculative Truths*, though they may not be offended at some *practical* Truths; yet those Soul-searching, and practical Truths, that would come nearest, and that

that most concern them, they are strongly prejudiced against. A true Believer would not resist the Truth, would not shut it out. He willingly yields to, and takes part with God's Truth, when he knows it, even against any *Errour*, or *sinful practice*, he had been for before. And so,

4. Faith assents *impartially*. A Believer assents to the whole Word of God in general, and to every thing which he sees held forth in God's Word as true. And we receive no Truth upon the Testimony, and Authority of God in his Word, if we receive not every thing for Truth, which we see his Word for. *A quatenus ad omne valet consequentia.* A partial Assent, or yielding to some Truths, with a rejection of others, which we see as clearly laid down in the Word, will not stand with true Faith.

Certainly, I cannot have the Faith of a Christian without believing the *Trinity* in Unity, the *Incarnation*, Death, and *Resurrection* of Jesus Christ, and the way of Mans Redemption, and Salvation by him. But now when *carnal reasonings* are subdued, and a Man is come to assent to those great *Mysteries*, and *chief Articles* of Faith (where the greatest difficulty lay) he will more easily assent to other points of less difficulty, seeing them confirmed by the same *Divine Testimony*, upon which he rests assured of the Truth of those *higher Mysteries*.

Thus though *good Men and true Believers* may err, and differ in *controvertible* points, in points *not fundamental*, or essential to true Christianity; yet they are agreed in this *common Principle*, That whatsoever the Lord saith in his Word, is true. And therefore when they see the Scripture against any

opinion

opinion they have held, it immediately puts an end to the *Controversy*. They dare not hold any opinion, contrary to known Scripture. As for those that are for bringing *Scripture* to their *opinions*, and not for bringing their opinions to Scripture, and such as obstinately maintain their errours against clear evidence of God's Word, which they see, and will not see; they must needs be of *corrupt Minds*, and *reprobate concerning the Faith*.

Yet further, to shew the *impartiality* of Faith's assent to Divine Truth.

1. Hereby a Believer assents to the Truth of any thing he sees God's Word for, without any other reason. As indeed it is most unreasonable not to believe that God, who cannot Lye, who cannot be deceived, or deceive, Heb. 11, 1. *Faith is the evidence of things not seen.* Faith takes it for sufficient proof, and good *demonstration*, that a thing is so; because God saith it, when it doth not otherwise at all appear to a Man's Sence or Reason. ἔλεγχος.

2. Where the same thing may be proved both by *Scripture*, and by *humane Reason* (*e.g.* that the World was created, and had a beginning, as we are taught in the Scripture, we may also prove it by Reason;) yet a Believer more chearfully acquiesceth in the *Testimony* of God in his Word, is better satisfied with that, than with any *Arguments* a Philosopher could bring for it. To a Believer there is more weight in one single *Scripture-Testimony*, to ballast his Judgment, than in a multitude of *Philosophical Reasons*, besides the Scripture.

3. A Believer assents to the Truth of the Word, in things that are quite *above Mans Reason*. As that there are three Persons, yet but one God; that the Son of God took Mans nature; that there are two natures in Christ, yet but one Person: that there shall be a resurrection of the Body, the same *numerical* Body, though resolved into Dust, shall be raised again, and re-united to the Soul: Such points as quite *non-plus* humane reason, Faith takes for great, and certain *Verities*. Where natural Reason would say, *How can those things be?* Faith will readily conclude, they must certainly be true, being attested by the God of Truth.

Fides nostra supra rationem quidem est, non tamen temerarie & irrationabiliter adsumitur. *Junilius. Ep. Afri.*

And yet (by the way) here is nothing for the *Popish Monster* of *Transubstantiation*: for where hath God said, that upon the words of Consecration, the *Bread* is turned into *Christs Body?* Or from what Word of God is so much necessarily inferred?

4. A Believer assents to the Word in things, that are purely *contrary* to the Wisdom of the Flesh, and *carnal Reason*. That which was to the *Jews a stumbling-Block*, and to the *Greeks foolishness*, a Believer admires, as the *Wisdom of God*. It is marvellous in the Eye of Faith. That *Godliness is great gain*, this passeth with Believers for *currant Truth*, and an unquestionable *principle*; though carnal Reason judgeth otherwise, even that it bids Men loss. *Faith* concludes with the Word, that he *that walketh uprightly, walketh surely*; that Integrity is the best Policy: when *carnal Reason* says, that nothing sooner, or more surely runs Men upon Rocks of dan-

danger. Faith will give us to ſee, that the righteous is more excellent than his neighbour, even when ſuch are commonly eſteemed, as the filth of the World, and off-ſcouring of all things. Thus Faith aſſents to divine Truth *impartially*.

5. The Aſſent of true Faith is an *holding Aſſent*. Men have not μνημονικὴν (as *Plato* ſaid) a ſtable belief, touching the *Idea of Good*. The luſts of Mens Hearts are ever and anon ſtreaming up, and caſting *a Miſt* over their Minds. Thus it is with the moſt. They have a glimpſe of the Truth ſometimes: but they ſoon ſhut it out. There is great fickleneſs and inconſtancy in their aſſent to the Truth. A *temporary Faith*, and a temporary Aſſent: that *comes*, and *goes*, but ſtays not. But Saving-Faith is ſuch a Faith as is never *loſt*. And ſo its aſſent is holding and abiding. *They have damnation that caſt off their firſt Faith.*

6. The Aſſent of true Faith is *practical* and efficacious. It is an operative Aſſent. According to that before-cited, It *acteth* * *differently* upon the belief of the Commands, Threatnings, and Promiſes of the Word. That is, it *acteth ſuitably* to the nature of each. A belief of the *Promiſes* working *Conſent*, and *Affiance*; a belief of the *Threatnings*, *Fear*; a belief of the *Commands*, Obedience. A dead Man is not a Man; ſo neither is a dead Faith true Faith.

A ſound Aſſent produceth a *real*

* Putáſne Filium Dei repurat Jeſum, quisquis ille eſt homo, qui ipſius nec terretur commination-ibus, nec attrahitur promiſſionibus, nec præceptis obtemperat nec conſiliis acquieſcit? Nonne is, etiam ſi fateatur ſe noſſe Deum, factis tamen negat! *Bern. in* octav. paſch. *Ser.* 1.

real Conſent. And this (As Dr. *Preſton* ſays) "Is the *leaſt* "*degree of Faith*, when there "is ſo much *weight* as will *caſt* "*the Ballance* the right way; though there be ſome- "thing left in the other end of the Ballance, that "is, ſome doubting, ſome fear; yet if I ſo far be- "lieve the Promiſes, and the Word of God, that I "am willing to take Chriſt for my Husband — "and to beſtow my ſelf on him, this is Faith. — "If there be ſo much Aſſent, ſo much *firmneſs of* "*perſwaſion*, as to bring us to *take Chriſt for our Lord* "and *Saviour*, this is the *leaſt degree* of Faith. *Of Faith.* p. 102, 103.

And though doubtings even of the Truth of the Word, and Goſpel, may ſometimes ariſe; yet the Souls *Aſſent* to the Truth is certainly *predominant*, when thus it *caſts the Scale*. Such doubtings are not predominant, and therefore not inconſiſtent with Faith.

Thus I am led to the ſecond *Act* of Faith.

II. Faith doth not barely Aſſent, but *Conſent*. Thus *with the Heart Man believeth*, Rom. 10. 10. And they that ſuppoſe Faith to be ſeated both in the *Underſtanding* and *Will*, cannot make it one *ſingle Act*. So it is not a bare *aſſent to the Truth* of the Promiſe: but an hearty *conſent to God's terms*, a willing acceptance of what God offers upon his terms. And to *believe in Chriſt*, and to *receive* him, are made one and the ſame, *Joh.* 1. 12.

If I truly believe the Promiſe, then *I no otherwiſe* expect, or hope that it ſhould be made good, and performed to me, then upon my conſenting to, and performing the condition. And the ſoundneſs and

firm-

firmness of ones *Assent* may well be questioned here, when this consent does not follow. "As all Men would take "another course (says an ex- "cellent Writer) if they did "but *see Heaven and Hell with their Eyes*; so all Men "would presently throw away their worldly, flesh- "ly pleasures, and turn to God, and an holy Life, "if they did but as *throughly believe* the Joys and "Torments to come, *as if they saw them.*

Baxter. *Direct. to sound Conversion* (edit. 2.) p. 271.

And that *Saving-Faith* does always include in it a *consent to the condition*, on which Salvation is promised, is plain and evident: because no other Faith is *Saving*, but that which does thus consent. The *strongest assent* to the Truth, without this, is but the *Faith of Devils*: so likewise the most *confident reliance* on God, and Christ, and the Promise, without this, is meer and gross *Presumption.*

But after what manner does a true Believer consent, and accept of Gods terms?

1. He consents fully, *not partially.* He consents to the whole New-Covenant, not to a part only. That cannot be Saving-Faith, which consents not to all, that God hath made of *indispensible necessity* to Salvation, *without which* God hath declared, that we cannot be saved. Therefore the fore-cited Author (as I remember) somewhere calleth Faith, "The *great summary Duty* of the Gospel, and the "*summary Condition* of the Covenant, implying, in- "cluding, or inferring all the rest, and to which "they are reducible.

Thus, If the Gospel require, as necessary to Salvation, that we take God for our *chief ultimate End* and Happiness; and take Christ for our *only Redeemer,*

deemer, as *Prophet*, *Priest*, and *King*; and take the Holy Spirit for our *Sanctifier*; (as certainly it doth, and our Covenant with God in Baptism obligeth to all this:) to all this Faith *consents*.

If we take that *description* of Faith in the *shorter Catechism*. *scil.* That it is *A receiving Jesus Christ, as he is offered* to us in the Gospel: it implieth as much. He is offered, not only as a *Priest*; but as a *Prophet*, to teach us the Will of God; and as a *King*, to rule us by his Laws, and by his Grace and Spirit.

This is certain, there can be no *receiving* of Christ but as he is *offered*. No thinking to have Christ, whether he will, or no: whether God will, or no. He that is called, *the Gift of God*, must be received, as God offers him, or we have nothing to do with him, we have no *Title* to him. And Christ was never offered to any, as a *Saviour only*. Indeed he is held forth in the Word as the *only Saviour* (*there is Salvation in no other*) but not as a *Saviour only*. *Him hath God exalted to be a Prince, as well as a Saviour*, Act. 5.31. and Chap. 2.36. And *to this end* Christ both died, and rose, and revived, *that he might be Lord*, Rom. 14.9. And he is the *Author of Salvation* only *to them that obey him*, Heb. 5.9. So we read of *Faith in our Lord* Jesus Christ, Act. 16.31. and 20.21. So true Faith does not only eye his *Cross*; but also boweth to his *Scepter*; acknowledgeth his *Sovereignty*, as well as his *Satisfaction*.

As Dr. *Preston* well, "We "must take heed of disjoyning "those things, that God hath "joyned together. We must take Christ as well "for a *Lord*, as a *Saviour*. — *Mark it diligently*, If "thou wilt take Christ as a Saviour only, that will "not *Of Faith.* p. 42.

" not serve the turn; Christ giveth not himself to " any *upon that condition*, only to save him: but we " must take him as a Lord too, to be subject to him, " to obey him.

And as another, (that I have somewhere met with) To receive Christ *only as a Prophet* is but a *speculative* Faith; to receive him *only as a King*, is but a *legal kind* of Faith; to receive him *only as a Priest*, is but a *carnal* Faith: but to receive him in *all his Offices* together, this is a true *Evangelical* and Saving-Faith.

Here I am upon a point of *grand concern* indeed, not to be hastily passed over. As a partial Assent, so a *partial Consent* will prove ones Faith not to be sound. Saving-Faith willingly accepts of whole Christ, accepts of Christ in *all his Offices*, and not only of some particular benefit by him. Christ will not be *divided*. We must have *all*, or *none*. Who would not but be pardoned and saved? But we cannot have Remission, and Salvation alone. Christ will not be their *Priest*, and *Saviour*, who will not accept of him for their *Prophet* and *King*, their Teacher and Ruler. Indeed we cannot receive Christ, as a *perfect Saviour*, if we receive him not in all his Offices. He is *Prophet*, *Priest*, and *King*, that so he may be a *compleat Redeemer*, that he may save his People εἰς τὸ παντελές, *to the uttermost*. Heb. 7. 25. So he hath his name *Jesus*, because he *saves his People from their Sins* (Mar. 1. 21.) and not only from misery, and *Wrath to come*, 1 Thes. 1. 10.

Therefore if you are not for *Christ himself*, but only for some of his Benefits: if you are for some of his benefits, but not for others: for Remission, Justi-

Justification, but not for Sanctification: for *Salvation in the end*, but not for the *way* leading to it: if you would be saved *in* your Sins, not *from* your Sins: if you are willing to hear of a Christians *Priviledges* by Christ, but have no such mind to hear of Christian *Duties*: if you had rather be from under *Christs Yoak*, set free from his Laws (might it be at your choice, and after your minds) than live in Obedience and Subjection to him: if it be thus, it is *a clear case* your Faith is unsound, you do not yet *consent* to the terms of the Gospel, or consent but *partially*.

You have often heard what a *rich* and great *Match* Christ is, and how willing he is to bestow Himself, with all his Riches (*unsearchable Riches*) upon the Children of Men, and hereupon ('tis likely) you wish to have the *Estate*. An *Estate of Happiness*, to be freed from all Misery, and a *Kingdom of Glory*, to *have and to hold for ever*, who would not but be glad of such an *Estate?*

There is so much *Self-Love* in the most wicked Man on Earth, (no doubt) that he would be happy, when he dies: he would not be damned; but would chuse Heaven, before Hell, if he might have Heaven in his *own way*, and time. But hold! you cannot have the *Estate*, without marrying the *Person*. If you like well of Christ, to take him for your *Head* and *Husband*, and are willing to give up your selves to him, to be guided, and governed by him; then you shall be for ever enriched by him, and *glorified together* with him: otherwise not.

If you say, We would have Christ, we are willing to take him for our *Saviour*: if that be all, you cannot have him on any such terms. Here is an

Errour of the Person. And though it be disputable in other Marriages, what *Errour of the Person* is nulling; yet there is no question in the case before us, but this *Errour of the Person* will make it no Marriage. It is another *kind of Person*, who is offered to you in the Gospel. The Gospel knoweth *no such Christ*, as is a *Saviour* only, and not a *Lord* as well. What! would you have Christ to *Crucify* him? would you have him to dethrone him? So you do (what in you lyeth) if you are not willing to receive him as *Lord*, as well as Saviour. Now how can you think, that Christ should *consent* to be *yours* on such terms?

But on the other hand: if thou canst say, Lord, I assent to the Promises of the Gospel *as true*, and embrace them as *good* indeed, and *worthy of all acceptation:* Lord, I accept of thy terms, I consent to take thee for *my God*, to be ruled by thy Laws, and led by thy Spirit; and to take up with Thee for *my Portion:* I consent that Christ be my *Lord*, as well as *Saviour*; I am willing to come under his *Yoak*, yea, to take up his *Cross* too, when called to it: I am satisfied, that I cannot have him on too hard terms, nor be a loser by him. I am willing to be saved by him in his *own way*, willing to be at his *Command*, and at his *disposé:* surely, this is a *Practical* Faith, a sound, and Saving-Faith.

Wouldst thou know, whether thou hast true Faith, such as uniteth to Christ, and may prove ones *Interest* in him? Then ask thy Soul this Question, Am I willing to have *whole Christ*, willing to receive him as he is offered? Do I accept of him on his own terms? If so, then know thy *Faith* is Sound, and Christ *is thine.* Then indeed the *Match* be-

betwixt Christ and thy Soul, that *happy Match* is made up. Christ *says his part* in the Gospel, wherein he freely offereth himself to Sinners: and when we come to *consent*, and take Christ, as he is there offered, then we *say our part*; and thus the Match is made up. If the *Match break* (as one says) it must be either becaufe Christ is unwilling, or becaufe thou art unwilling: not becaufe Christ is unwilling; for he *makes fuit* to Sinners. He freely offers himself, and *whofoever will*, may have him on his terms. So that if thou art willing to accept of Christ on his terms, *it is done*, Christ, and thy Soul are *agreed*. This is the *receiving* of him, which the Scripture maketh *equivolent* to *believing* on his Name.

Vid. *Method for Peace of Conscience.* pag. 58. Aphor. pag. 278.

In all that I have here faid, I do not deny, but we are allowed to look at our own *benefit* and Salvation in coming to Christ, and receiving him by Faith. As one describes it to be *perfugium peccatoris pœnitentis ad Dei in Christo misericordiam*: "A penitent Sinners fleeing "for safety and fuccour to the mercy of God in "Christ. According to the common *experience* of Christians, the obtaining of Pardon and Salvation is the *ratio motiva*, the first *inducement* drawing them to Christ; yet this is not the *ratio terminativa*, it is not *all* that Believers look at in closing with him. Though that which first moves a poor Sinner to accept of Christ for his *Lord*, and to forfake his *old Masters*, Sin, and the World, be this, that Christ is a *Saviour* to those who take him for their *Lord* too;

Jo. Mestrezat. *cit. prim.* Le Blanc. p. 193.

yet not till the Soul is made willing thus to receive him, that it can be said to have a Gospel-Faith, *Saving* Faith. A *partial* consent in a *Moral*, and *Law-sense*, is no consent. And God and Souls are not agreed, while they only consent to one part of the Covenant, refusing other terms he hath made *necessary* to the Agreement. Such a *lame* consent will never bring a Soul to Christ or Heaven.

2. A true Believer consents *deliberately*. He can give a good account why he thus closeth with Christ. He sees himself lost, perishing, *undone for ever* without Christ: but that he is *made for ever*, and hath all he can desire in the *Promise*, and therefore shall have it in *possession* too, having Christ. He comes not to Christ upon slighty reasons, but being *fully convinced*, and assured, that this is the best, the only course he hath to take.

Here we may take notice, that as the *Law of works*, given to Man at first, was very suitable to Man's *innocent estate*; So is the *Law of Grace* (the *remedying* Law) suited to Man's *lapsed nature*. And God, in bringing Men to Grace, to Faith in Jesus Christ, worketh upon Men, *as Men*, as reasonable Creatures, who have *Understanding* and *Will*, and have a *natural principle* of *Self-Love*, and desire of Happiness, and a *natural principle* of *self-preservation*, dreading the thoughts of Destruction and everlasting Misery. And God hath so framed his Law (suitable to Man's nature) that what he *promiseth* hath the force of an *Argument*, or strong *motive* to draw Men to what he *requires*. As Mr. *Baxter* speaks fully, "There are some of Christs *benefits*, "that

Ball *of the Covenant*. p. 225. Armin. Disp. priv. Thes. 43 §. 1.

"that the very *natural Man* desires, and some that "*corrupted* nature is against. Now it is therefore "the *established way* of Christ, to *promise* us those "which we can desire, *on condition* that we will also "accept of, and submit to those that we are *against*. "Not but that his Grace doth *dispose* Men to the "performance of such conditions: but his Grace "worketh by *means*: and a *conditional* Promise is "his *stablished means* to draw Mans Heart to the "performance of the Condition (which well consi-"dered, is a sufficient *answer* to the Arguments that "are commonly urged against the *conditionality* of "the Promises.) As the Spirit worketh *powerfully* "within, so he useth that word "from without, as his *Instru-*"*ment*, which worketh *sapien-*"*tially* and *powerfully* to the same work.

Direct. to sound Conver. p. 289, 290.

And the like observation we may take concerning the *Threatnings* in the Word. Therein ordinarily some such *evil*, as we naturally *abhor* and dread, is threatned, either to excite us to our duty, which our corrupt hearts and natures are exceeding backward to; or to deter us from Sin, to which we are naturally prone, and strongly inclined.

Now to apply these things to the point in hand. The Believer is made sensible what a Sinner he has been, and what woe and wrath is due to Sin and Sinners, that indeed he has deserved Hell for his Portion; yet withal he believes, according to the Word, that *God is in Christ reconciling Sinners unto himself: that he so loved the World, as to give his only begotten Son, that whosoever believeth on him, should not perish, but have Everlasting Life:* that Jesus Christ is the only, and an all-sufficient Saviour: that he is

willing, as well as *able* to save those that come to God by him: But withal that there is no coming to him only as a *Saviour*, so as to find welcome; but he must come to him also, as a *Leader* and *Commander*, resolving sincerely to obey and follow him: that without *taking his Yoak* upon us, we cannot *find rest for our Souls*. To these things a Believer cannot but subscribe. These things are set home, and kept close to his Heart: and such Truths as these, being *mixed with Faith*, firmly assented to, they *work effectually*. Thus he deliberately makes choice of Christ, as the only *meet help* for his Soul in all the World.

Now go to Hypocrites, and Unbelievers, and it appears, they have but some faint, and *weak Assent* to the foresaid Truths. Did they, really believe Heaven, and Hell; and that without an interest in Christ there is no hope of Heaven, but to Hell they must go, all the World cannot save them; how is it possible they should make so light of Christ as they do, preferring a momentary pleasure, or a little worldly pelf before him, which a true Believer accounts but dung, and trash? If you tell a Man, there is a Lyon in the way behind him, with open mouth ready to devour him, and he flees not as for his Life; does it not plainly shew, that he believes not what you say? So, that Sinners do not flee to Christ, it shews they do not believe their misery, and danger out of Christ. Or, if sometimes they have strong *Convictions*, that startle and terrify them, they have *Arts*, and *Devices*, to put them off. They will not suffer them to stay. Their corrupt Wills and Affections call off their thoughts from such things, as most nearly concern them. As we read,

Mat.

Mat. 13. 15. *Their Eyes they have closed, lest at any time they should see with their Eyes, and hear with their Ears, and should understand with their Heart, and should be converted, and I should heal them. Their Eyes they have closed.* Thus poor Sinners *wink hard*, shut the Windows, to keep out the Light, that they may still sleep on in Sin. Or when they can be no longer quiet, as they are, then they *bribe* their Consciences, and deceive themselves with a seeming Faith, a seeming Conversion, a seeming Reformation, which they take up with as sufficient: as poor *Laodicea* thought her self rich. Thus by one means or other they are kept off from a serious, and deliberate closing with the Lord Jesus.

But then come to a sound Believer, and he is as sure, that the Word of God will prove true, as that *there is a God* (which is as sure as that there are any Creatures in the World:) and so that Heaven, and Hell are not *Fancies*, which have a being only in Mens imaginations; but unquestionable *realities:* that all Miseries, and Sufferings in this life are ease and pleasure, compared with the Torments of Hell, and Miseries of the Damned: and all the Pleasures and enjoyments of this Life, but pain and loss, compared with the Joys of Heaven: that if ever he be saved, he must be saved *by Christ:* and that he cannot hope to be saved by Christ, but in *his own way*. Thus he sees it unquestionably his grand concern to accept of Christ as he is offered. And such Truths being *set home* by the Spirit, with Power and Evidence, they have a mighty force to *pull down strong-holds*, and *carnal reasonings* in the Heart against them, to bring into Captivity every Thought to the Obedience of Christ. And thus the Will and Affecti-

ons are wrought upon. And what *sorrow* then, to think of ones former natural and sinful State? and what *Fear?* O what will become of me, if I get not a Part, and Interest in Christ! If I fall short of Heaven at last, then where am I? how miserable shall I be to Eternity? And what *vehement desire* after Christ? Give me Christ, or I die. And what *resolution* in the Will? I will go to Christ, and give up my self to him, and cast my self upon him: *If I perish, I perish.* Lord, whither should I go? Thou hast the words of Eternal Life. Thus a Believer consents, and closeth with Christ *deliberately*, upon clear conviction, that he has no other way to take.

See Dr. Preston *of Effectual Faith.* p. 204.

3. A true Believer consents *unfeignedly*, and heartily. True Faith is *Faith unfeigned*, 1 Tim. 1. 5. A Sound Believer does not take up with a profession of Faith in Christ, and of subjection to him, does not think it enough to say, *Lord, Lord*, to speak honourably of him: but hath his *heart opened* to receive the *King of Glory*. The Lord Jesus Christ is his desire, and choice indeed. And as he had rather have Christ alone for his *Portion*, than the whole World without him; so he had rather be *subject* to the Laws of Christ, than *freed* from them. Though the *Flesh* is still *lusting* in him *against the Spirit*, and the *Law in his Members rebelling against the Law of his Mind*; yet he can truly say, his Will is more to Christ, and to his Service; than to please and gratify the Flesh, and to serve Sin. And he repents not of any thing he does for Christ, but is grieved and ashamed that he does no more, and that what he hath done, has been done in no better

better manner: but he heartily repents of his ſerving Sin heretofore, and of what he hath done diſpleaſing unto Chriſt. And in the ordinary, *habitual*, and *prevailing bent* of his will, he is for taking part with Chriſt, and his Laws againſt the luſtings of the Fleſh, againſt the motions and workings of remaining corruption in him. He is ſo willing and deſirous of Chriſt and his Grace, that he would have them above all things, that may *ſtand in competition*; above all the pleaſures, or advantages of Sin, and the World. Yea, he would have Chriſt, though he was to beg with him, to ſuffer with him. He is willing to deny himſelf for Chriſt. And ſo,

4. He conſents *reſolvedly*, and firmly. Before Faith, a Man is at [*ſhall I, ſhall I?*] He may ſometimes have a ſudden motion towards Chriſt: but the Fleſh and the World ſoon draw him quite another way. But Faith quite turns the Scale. *Temporary* Believers have ſome mind towards Jeſus Chriſt, they are a little *in love* with him *by fits*: but their Minds ſoon change; eſpecially when they are threatned with perſecution, they are wont to take offence at the *Croſs* and draw back, they go not thorow with him. But the true Believer is *married* unto Chriſt, hath *taken him for better for worſe, for richer for poorer, to Love, Honour, and Obey him even until Death.* As the Apoſtle, Phil. 3. 8. —— *For whom I have ſuffered the loſs of all things. Have ſuffered:* —— but did he not hereupon repent his bargain? O no! he had as high an eſteem of Chriſt, as much affection for Chriſt, as ever. After all his Loſſes, after his Sufferings for Chriſt, he was ſtill of the ſame Mind. *I have ſuffered the loſs of all things for*

for him, (says he) and (as it follows) *I do count them but dung, that I may win Christ.*

But you may ask here, Who can tell, whether he shall hold out, or no? Have not some gone a great way, and yet fallen off again?

Answ. 1. However *this note* is of use so far, as to discover the unsoundness of their Faith, who *fall away.* As *they that draw back*, are opposed to *them that believe.* Such did never truly believe, were never truly resolved for Christ. Had they taken Christ without any sinful reserve, they would have stuck to him. A Believer *falleth* sometimes; yet does not *fall away.* He *falleth forward*, not *backward.* Still his Heart is towards Christ, and his settled, *habitual*, prevailing resolution for Christ; and so he *riseth from his falls.* And therefore, 2. If indeed we *cleave* to Christ with full *purpose of Heart*, we may thence conclude, that we shall keep to him. Then we shall be *kept by the Power of God through Faith unto Salvation*, 1 Pet. 1. 5. And *shall not be tempted above that we are able*, 1 Cor. 10. 13. Having God's *Promise* here, we should rest upon, and not distrust his *Power*, or *Faithfulness.* Indeed to run ordinarily, and wilfully upon Temptations, is a thing contrary to Grace, contrary to such an *habitual* resolution for Christ. A Sound and Holy resolution to stick to Christ *armeth* the Soul, and sets it on its *watch* against Temptations, that would draw it from Christ, (and which is more) sets the Soul under a Promise of a gracious Divine Protection.

Now let us see whether we thus consent unto Christ, and to the terms on which Salvation is offered in and with him. Do we consent entirely, not partially, seriously and deliberately, heartily

heartily and willingly, firmly and resolvedly.

So I come to a third *Act* of Faith, which is

3. *Affiance.* Faith is a *firm Assent*, it is a *practical Assent* (such as draws the will to consent) and it is a *fiducial Assent*. Of this I am next to speak.

The word *Fiducia*, or *Trust*, is oft used by *Divines* for confidence, and *full perswasion*, which is separable from true Faith. But it may also be taken for *resting*, or *relying* on God, and Jesus Christ; and being so taken it is an *Act* of Faith ordinarily put forth, and however always *included* in Faith, as to the *habit* of it. A Believer resolves to venture, and cast himself upon Christ, how much soever he be in doubt of the event and issue. As it was with *Job*, Chap. 13. 15. *Though he slay me, yet will I trust in him.* This *Affiance*, relyance, and recumbency upon Christ seemeth to be pointed at in the phrases of *believing in*, and *believing on* him. Which some would have translated, *trust in*, or *trust on him*. As (*v. g.*) Joh. 14. 1. *Ye do trust*, or, *Do ye trust in God*, or on God? *trust also in me*, or on me. As the word *trust*, or *hope* is used, Mat. 12. 21. *In his Name shall the Gentiles* * *trust*. And Eph. 1. 12. who first *trusted in Christ*. *Believing*, and *Trusting* are used as *equivolent*, Psal. 78. 22. *Because they believed not in God, and trusted not in his Salvation.* Psal. 2. 12. *Blessed are all they that put their trust in him*; *qui se recipiunt ad eum*, that betake

* *That the word* πεποιθω *is used for to* Trust, *or* Confide, *even in* Exotick *Authors.* Melancthon *hath gathered many Instances to prove it. In* Loc. Com. de vocab. Fidei. Agud Chemnit. loc. Theol. *par.* 2. *p.* 256. Vide etiam Chemnit. *Ib. p.* 262.

betake themſelves to him. The word properly ſignifies *protectionis cauſâ aliquò confugere*, as *Mollier*, to flee ſome whither for Protection. As Chickens in danger, run to the Hen. *Chriſto mirè congruit verbum* חסה: *Hic enim congregat Filios ſuos inſtar gallinæ*, Mat. 23. 37. *Hic eſt umbraculum noſtrum*, Iſa. 25. 4. *(Riv. in Pol. Synop.)* There is another word uſed, Pſal. 22. 8. *He roled* (or *let him roll himſelf*, his concerns, his burthen) *on the Lord.* Which is rendred, *He truſted in God*, Mat. 27. 43. And Cant. 8. 5. The Faith of the Spouſe is expreſſed by her *leaning*, or recumbing upon her Beloved. Faith is a relying, and *ſtaying on the Lord.* 2 Chron. 16. 7. Iſa. 50. 10. ——Let him *truſt in the name* of the Lord, and *ſtay upon* his God. *Et innitatur*, &c. *Tanquam fulcro, nè labatur; omnem curam in illum velut pondus importabile conjiciendo.* Faith is a *looking to* the Lord, Iſa. 45. 22. Pſal. 123. 2. Like the *Iſraelites looking up to* the Brazen Serpent, Joh. 3. 14, 15. Faith is a *committing* our Souls, with all that is dear unto us, unto Chriſt to keep, 2 Tim. 1. 12. A *depoſiting* our greateſt Concerns with him. The believing Soul caſts it ſelf upon Chriſt, ventures its All with him.

Vid. I. de Dieu. vel. M. Pol. Synop.

Calv. & Muſcul. in M. Pol. Synop.

And no doubt but they that give us this deſcription, or they that put this into the definition of Faith, *ſcil.* that it is *A reſting upon Chriſt alone for Salvation*: no doubt I ſay, but they were aware of that *great errour*, and miſtake formerly ſo common, making Faith *a full perſwaſion* of the Heart, &c. As if *Aſſurance* was of the very *nature* and *eſſence* of Faith.

Faith. And so was that *French*. *Jo. Mestrezat.*
Divine (before cited) that describes it, to be "A penitent
"Sinner's fleeing for succour to the Mercy of God in
"Christ. Indeed it was very needful to correct that *error*, which both gave the Papists such advantage against us, and gave such a wound to weak Believers, who would conclude, they had not Faith, because they had not a full perswasion that their Sins were pardoned for Christ's sake. Which is a quite different thing from Faith, as I have before shewed.

And yet Alas! how many poor Souls that are still under the same mistake! Many that complain, they cannot *believe*; when their meaning is, they cannot but fear, that they are not such, unto whom God hath promised the benefits of Remission, and Salvation. And yet if they be asked, 'Do you 'not *believe the truth* of whatsoever God hath spo-'ken, or promised? And are you not *willing to have* '*Christ, as he is offered*, to sanctify, as well as justi-'fy you, to rule, as well as redeem and save you? 'And do you not *believe* both his *Power* and *Wil-'lingness* to save all that heartily accept of him on 'his own terms: and that Salvation can be no other 'way obtained? And therefore (notwithstanding 'all your doubts and fears about the sincerity of 'your acceptance of him, yet) do you not resolve 'to *cast your selves on him?* and do you not look to 'him alone for Salvation? This they could not deny, without *bearing false Witness* against themselves. Now this is *Faith*; though all that have it cannot see it in themselves: and therefore many true Believers doubt, whether they are pardoned, and shall be saved. In

In Faith there is a *believing application* of Christ and the Promises. As those Believers spoken of, Heb. 11. 13. *were perswaded of* the Promises, and *embraced* them. They did not only *assent* to them, as *true*; but *embraced* them, as *good*; not only as good in *themselves*, but as *good*, and proper *for them*, they clave to them. Indeed the holy *Angels assent* to the truth of the Gospel fully, and are marvellously taken with, admire and delight in the glorious *Mysteries* of Divine Grace, therein contained: but it is not their duty, and concern, *to apply* these things to themselves. But Believers *apply* these things, as most *nearly concerning* them. Though there be not always a *sensible application* of Christ and the Promise with Faith, (which one calleth an *Axiomatical Application*;) so as to say, and conclude, that Christ is mine, and the Promise, or promised benefits are mine; yet there is a *real application*, a willing acceptance of Christ, and resolved adherence, recumbency, and dependance on him.

And yet I grant, that this *Affiance*, and Recumbency on Christ, (though it is certainly in the *habit*, and in Truth, where Souls truly accept of Christ on his own terms:) it is but weak, yea, sadly clouded with doubts, and fears in many true Believers. As *Cruciger* on his Death-Bed, *Invoco te quamquam languidâ & imbecillâ fide, sed fide tamen*, &c. When a Soul hath let go its hold elsewhere, to take hold on Christ, yet many times it *takes hold* on him but with a *trembling hand*. That it is with a Believer, as with the four Lepers, 2 King. 7. 3, 4. *Why sit we here till we dye? Let us go to the Syrians*, if *they save us, we shall live.* As with *Esther*, Chap. 4. 16. *I will go to the King.* If

I

I periſh, I periſh. As with the poor *Prodigal*, Luk. 15. 18. *I will ariſe, and go to my Father.* Though he knew not whether his Father would look on him, and bid him welcome, when he came. As one ſays, 'There is a Faith that 'is called a *coming to Chriſt*, is a 'motion, a *ſtrugling to the Rock*; 'as well as a *Faith reſting*, and ſetling upon him. *Vines.*

Nec qui Serpentis ænei aſpectu ſanabantur pariter erant perſpicaces. *P. Molin.*

They that were cured with looking up to the Brazen Serpent, were not all alike quick-ſighted. *Aliud eſt luctari fiduciam cum dubitatione, aliud nullam eſſe fiduciam.* True Faith may be with many doubtings. Chamier. Panſtrat. *tom.* 3. *l.* 13. *c.* 8. §. 11. p. 416.

And when one doubteth not of the truth of God's Word, and Promiſes; but only whether he be ſuch an one, to whom the promiſed benefits belong; this is not the Sin of *unbelief*. And commonly the doubtings of Believers are of this ſort, *viz.* not a *diſtruſt of God*; but a *miſtruſting themſelves*, a ſuſpition of themſelves, a jealouſy of their own hearts, that they are not right. Surely, moſt Believers are troubled with doubtings of this kind. And indeed they have great *cauſe to doubt* of the truth of their Faith, that (as they ſay) *never doubted* of their Salvation in all their Lives.

Yet further to lay down a few notes, whereby you may judg of your *Affiance*, and truſt in Chriſt, whether it be ſound, or no.

1. A Sound *Affiance* in Chriſt is not without a *ſelf-diſtruſt*, and *ſelf-deſpair*. *Hæc vera hominis fiducia à*

ſe

se deficientis & innitentis Domino suo. Bern. Have we received the *Sentence of Death* in our selves, *not to trust in our selves*? Do we let go all *broken Reeds*, and forsake all false props? are we taken off our own bottoms, that we *put no confidence in the Flesh*? Indeed Sinners are not so well inclined towards Christ, as to come to him, before a sense of their necessity drive them. They come not, till they see they have none else to go unto, that all other *refuge fails* them. And so long as any are for *establishing their own Righteousness*, they are (it's true) like *Paul*, while he was a *Pharisee* (as the *Pharisees* were Men that *trusted in themselves, that they were Righteous*, Luk. 18. 9.) but contrary to *Paul*, after he was a *Convert*, a Christian, who then would be *found in Christ*, *not having his own Righteousness*, &c. Phil. 3. 9. In Hab. 2. 4. A Soul that is *lifted up*, is opposed to one that *lives by Faith*. And I remember, One observes a more *direct opposition* betwixt *self* and *Christ*, than betwixt *Sin* and *Christ*: for (says he) Sin does *accidentally drive us unto Christ*, but *Self* does altogether *draw us from* Christ. It is indeed a fatal mistake, for Men to ascribe, and attribute that to their *own works*, or to any thing in themselves, which is *proper to God's Grace*, or to *Christ's Righteousness*, *Satisfaction*, and *Merits*. If ever we be saved, we must see our selves lost, and undone in our selves; and that we cannot be saved, but by Grace, in and through Jesus Christ: that there is Salvation in no other.

It is true, most certain, and unquestionable, that *without Holiness no Man shall see the Lord*, Heb. 12. 14. *The unrighteous shall not inherit the Kingdom of God*, 1 Cor. 6. 9. So we cannot be saved without an

an inherent Righteousness; yet we are not saved for it. This is a necessary *qualification* unto, not the *procuring cause* of Salvation.

It was the carnal Jews overthrow (as we see, *Rom.* 10. 3.) that they set up their own Righteousness, confronting God's free Grace, and Christ's Merits.

Mr. *A.* gives a threefold account, why it might be called *their own Righteousness* in opposition to the Righteousness of God. *Disc. of the two Covenants.* p. 124, 125, 126. 1. "Because "they sought the pardon of their Sins by that only "which was *their own*; their *own Sacrifices.* —— "2. Because they did not think Regeneration or "*supernatural Grace* necessary to the obtaining of it; "but a literal observation of the Law and Circum"cision, such as passed for a Righteousness among "Men. —— 3. Because it was a way of seeking to "be justified *of their own devising*, and not of God's "appointing.

And Mr. *B.* distinguisheth (which we must attend to, and well observe) "Betwixt *works of the Gospel*, i. e. in *Subordination* to Christ, as conditions of our full Justification and Salvation by him: 2. "And works com"manded in the Gospel *used as* "*works of the Law*, or to *legal* "*ends*, viz. to make up in whole "or in part our proper legal "Righteousness; and so *in oppo*"*sition* to Christ's "Righteousness, or in *co-ordination* with it. In the "first sense (as he says) they are *necessary to Salvati*"*on*: in the second, *damnable.* *At the end of his Aphor before the Appendix.* Vid. Cathol. Theol. *l.* 1. *part.* 2. *p.* 72. §. 170 *p.* 75 §. 188. *p.* 81. §. 196.

2. A Sound *Affiance* in Christ is ever joyned with an *hearty acceptance* of him, and sincere subjection to him. We cannot truly rely on Christ, as a Saviour, while we refuse and reject him, as Lord and King. He will not save any upon such terms. But as *Jeptha* said, *If I deliver you, shall I be your Head? Non est hoc ingenium fidei* (as *Camero*) this is not the disposition and property of true Faith, to separate Salvation from the *means* of Salvation. It will not separate the *end* from the *means*, or the *Benefit* promised from the *Condition* upon which it is promised.

They have very dishonourable thoughts of God, that hope he will pardon them in a way of Transgression. In Exod. 34. 6, 7. where the Lord most amply sets forth his abundant Grace and Mercy; yet this is added, that *he will by no means clear the guilty*, that is, *acquit the wicked* (as Nah. 1. 2.) And as *Zanchy* observes, this is *part of his goodness*, from Exod. 33. 19. *I will make all my goodness pass before thee, and I will proclaim the name of the Lord.* So the *goodness of God* will not suffer the *clearing of the guilty*. Should he have favour towards wicked, impenitent ones in their Sins, he should not be *so good a God*, as indeed he is. And what unworthy thoughts have they of Jesus Christ, that would make him the *Minister of Sin*, or a *Patron*, and encourager of Men in their Sins?

Tom. 2. l. 4. c. 1. §. 3. Col. 340.

As they were reproved, Mic. 3. 11. for *leaning on the Lord*, when their doings were against the Lord: it is a great Sin, for any Man to *rely on Christ* to save him, who yet is in League with Sin, who does

A great Sin for any man to Rely on christ for Salvation in a way of Sin.

does not truly *resign up* himself unto Christ. *There is no peace, saith the Lord, unto the wicked*, Isa. 48. 22. *Salvation is far from the Wicked* (says the Psalmist) *for they seek not thy Statutes.* What can be more plain than this, that it is not a *right trust*, but very gross *Presumption*, to expect Salvation by Christ without a willing and hearty subjection to him? For this is not only to *believe without* a Promise (which is enough to shew the groundlesness of it:) but also to *believe contrary* to the express word of Christ (which further shews the great *impudence* of it.) He has declared the contrary. Luk. 19. 27. *But those mine Enemies which would not that I should reign over them, bring hither, and slay them before me.* 2 Thes. 1. 7, 8, 9. *The Lord Jesus shall be revealed from Heaven, with his mighty Angels, in flaming Fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the Glory of his Power.* That all such as love and live in Sin, and will not be ruled by the Laws of Christ, should know, the Word assures them, that if they so continue, Christ will not save, but condemn them.

Quanquam nec fiducia illa dicenda sit sed insensibilitas quædam, & dissimulatio perniciosa. *Bern. In Annunc. Dom. Ser.* 3.

3. A Sound *Affiance* in God and Jesus Christ for Salvation is usually accompanied with *a trust*, and dependance on the Lord, for *temporal Mercies* too, for what he sees good for us here. As we may allude to that, Joh. 3. 12. *If I have told you earthly things, and ye believe not; how shall ye believe, if I*

tell you of heavenly things? If we have no Faith in the Promises concerning Temporals; how can we pretend Faith in those of an higher Nature? Can we trust the Lord for our Souls, and yet fear to trust him for our Bodies? Do we trust him to give us the everlasting *heavenly Inheritance*; and yet dare we not trust him for *present maintenance?* Do we depend on him, to raise our Bodies out of the Dust at the last day, to a Life of Glory and Immortality; and yet have we no dependance on him, to support us under, or deliver us out of our troubles here? How strange a thing were this?

It is the same *principle* of Faith, that applies both Temporal, and Spiritual Promises: as the *Israelites* with the same Eyes beheld the *Brazen Serpent*, and other common Objects.

It is true, as Faith is not perfect in the strongest Christians, there are remainders of distrust, which they cannot but oft discover in themselves, and which they are ashamed of and humbled for. Even *Abraham* himself, the *Father of the Faithful*, he that was so *strong in Faith*, that having God's Promise, could believe seeming impossibilities; yet was he sometimes *staggering*, through fear and distrust, *Gen.* 12. 12, 13. and *Chap.* 20. 2. But what should such think of themselves, in whom *distrust is predominant*? such as are given up to distracting fears and cares concerning this Life? such as yeild up themselves to base, sinful distrust, without any resistance? such as are continually *limiting* God, and dare not take his Word, his *Bond* alone, but must have *others bound* with him, must always see a probability of the thing from second causes? Such as whenever they are in any strait, or trouble, cannot

not *wait upon God*, but are for *making haſte*, preſently betake themſelves to any ſinful ſhift, indirect courſes, unlawful means to help and extricate themſelves? Such whoſe expectation is not from the Lord, nor their dependance on him concerning the things of this Life, how can it be thought, that they depend on him about their greateſt, and everlaſting Concerns?

Indeed if we are come to this, we ſhall not *look* ſo much *at the things that are ſeen*, as *at the things that are not ſeen*: We ſhall be chiefly taken up about our Spiritual, and Eternal State, and leſs regard Temporal things. Faith would *ſhew us greater things than theſe*. But how many (alas!) that venture their Souls, and while they care not what becomes of their Souls, or on what grounds they venture them, they fondly conceit, that they truſt God, and Chriſt with their Souls; while yet they have no truſt in God ſo much as for their outward Man: but are ſtill ſhifting for themſelves, without eying God's Will and Word, or Providence; or if they know not how to help themſelves, are preſently ſinking in deſpondency, and quite ſwallowed up with diſtruſtful fears, cares, and grief.

Thus far of the ſeveral *Acts* of Faith: Its proper, *Elicit* Acts.

I ſhall further add a few *Scripture-notes*, whereby Saving-Faith may be known.

(1.) Where Faith is, Chriſt is *precious*. 1 Pet. 2. 7. *Unto you which believe he is precious*. That which is called *precious Faith*, will teach us to account Jeſus Chriſt *precious*, and *all* of Chriſt *precious*.

more notes of Saving Faith

Thus to Believers the *Perſon* of Chriſt is precious. 1 Pet. 1.8. *Whom having not ſeen, ye love.* Believers that never ſaw him with their Eyes, yet believing him to be ſuch an one indeed, as he is ſet forth in the Word, they are exceedingly taken with him, they cannot but admire him. As the Spouſe in *Canticles* was at a loſs for expreſſions, high enough, to ſhew the lovelineſs, and excellency of her Beloved. After all that ſhe had ſaid in her deſcription of him, *Cant.* 5. ſhe thinks her ſelf very ſhort: and therefore concludes, ver. 16. *Yea, he is altogether lovely.* There is no true Believer, but has high admiring thoughts of Chriſt, ſees him to be the *chiefeſt of ten thouſands.*

To ſuch his *benefits* are precious. The *Blood* of Chriſt, how precious! 1 Pet. 1. 18, 19. And how precious are the benefits purchaſed by his Blood! How do Believers prize *a pardon*! How do ſuch prize an Intereſt in Chriſt, counting all things but *loſs and dung* to that! The Graces, the *Fruits of the Spirit*, how do they prize theſe above Riches, above the moſt *precious Fruits* of the Earth!

The *Love* and Favour of Chriſt, how do ſuch prize it, far above the Favour and Friendſhip of the World. Lord, do thou *ſmile*, (will ſuch a Soul ſay;) and I can then be content, though the World do *frown*. *Thy love is better than Wine*, Cant. 1. 2. Nothing in the World would ſo chear the Hearts of the Faithful. The *preſence* of Chriſt, Communion and Fellowſhip with Chriſt is highly prized of every believing Soul.

The *Name of Chriſt* is precious unto ſuch, and thoſe things that bear his Name. *His Day*, the *Lords Day*, accounted of above all other Days.

His

His *Ordinances* are prized. The *Doctrine* of Chriſt as *precious Ointment poured forth*, Cant. 1. 3. His Word more precious than Gold. His *Promiſes exceeding precious*, 2 Pet. 1. 4. And *Prayer* is accounted a precious Priviledg; even that we may *ask the Father in his Name*. Believers would not for a World be without this Priviledg. Thus Chriſt is precious to Believers, and all of Chriſt, his Perſon, his Offices, his Benefits, his Ordinances, all are precious.

But further, that you may not be miſtaken here, thinking that you prize Chriſt, when it may be, the Lord ſees, you are yet ſuch as diſpiſe him, take theſe two or three notes, to try your ſelves by.

Some marks and Rules

1. If now Chriſt be precious to us, as he is to them that believe; then certainly, we are come to ſee our former *vileneſs*, when we had baſe, low, unworthy thoughts of him, and when our carriage was nothing leſs, than a contempt of him. How oft was Chriſt, with all his precious benefits, graciouſly offered to us in the Goſpel, while we did moſt unreaſonably, and ungratefully reject him? we *would none of him*. How long did we preſer the World, and our baſe Luſts before him? when we were called on to follow Chriſt, how ſhy, how backward have we been; as aſhamed of him, or having better thoughts of our old Maſters, the Luſts and Pleaſures we have ſerved, which we were loth to forſake for him? Oh, our Sin, and Folly, that ever we deſpiſed ſuch a precious Saviour! What a ſhame is this, that ever any of the Sons of Men ſhould be aſhamed of Chriſt? And what horrible vileneſs is this, for any of us to have baſe thoughts

of Christ? And have not they base thoughts of Christ indeed, who prefer some base Lust before him? Hath he deserved to be so slighted, and set at nought? As he said to the *Jews*, when they were ready to stone him, *Many good works have I shewed you from my Father, for which of those works do ye stone me?* What? After such unparallel'd Love and Compassion as he hath shewn towards us poor, lost Sinners, even when we were Enemies, shewed in such a costly way, as that of his most wonderful humiliation, even to his dying a most painful, shameful, and accursed Death for us, to purchase Pardon and Salvation for all that will accept him; should we requite him so, even reject him, preferring his and our most deadly Enemies before him? Was so great folly, baseness, and ingratitude ever heard of? Surely, if now we are come to see *the worth* of a Saviour, and to prize him indeed, we cannot but be greatly ashamed to think how we, for trash and dung, have sometimes trampled on that *Pearl of greatest price*. Our former Sin, of making light of Christ, will now lye heavy; and we shall be deeply humbled for it.

2. If now Christ be precious to us, as he is to them that believe, then we have learnt to prize him *above all things* in the World. Pray observe this, we prize not Christ *at all*, till we prize him *above all*. You may perswade your selves, Sirs, that you have very good thoughts, high thoughts of Christ, as you can speak honourably of him: but if you do not really *prize him above* your Profits, your Pleasures, your Credit, or Honour, or any thing you can have, or expect in the World, I must tell you, you do shamefully *undervalue* him. What low

thoughts

thoughts had *Judas* of the Lord Jesus, who sold him for *thirty peices of Silver* (the price of a Slave; as some have noted from *Exod.* 21. 32. the lowest price, that the vilest of Men were rated at)? So do not they prize Christ at a goodly price, that prefer worldly things before him? Yea, suppose one to have an *equal love*, and *estimation* of Christ, to that he hath of worldly things (though indeed the *Scales* here are never *even*, never at an *æquipoise*, but the one or the other will weigh down; yet if that were so) it would not do. Christ is set too low, while any thing in the World is *equalized* to him, and suffered to stand in competition with him. Luk. 14. 26. *If any Man come to me, and hate not his Father, and Mother, and Wife, and Children, and Brethren, and Sisters, yea and his own Life also, he cannot be my Disciple.* [*Hate not*] comparatively. *Loving* in a *less degree* is sometimes termed *hating* in Scripture. As *Jacob* is said to have *hated Leah*, loving *Rachel* much more, *Gen.* 29. 30, 31, 33. But it would not have agreed with *Jacob's* Piety, to have hated *Leah*, taking the word *strictly*. And to hate natural Parents is *unnatural*, and impious; and to hate ones self is *against Nature*, and impossible. That we must there understand a *less degree of loving*. And as Christ will be advanced above all the World in our Affection; so will he be preferred in our account, and *estimation*. Indeed how can we *love* him above all, if we do not *prize* him above all?

3. If Christ be precious to us, then certainly we cannot endure to see, or hear Christ vilified, and dishonoured. It will grieve us at Heart, to see this *Pearl trodden under Foot*. We could be more content

to

to be vilified for him, than to ſee him contemned. How would it move us, to hear and ſee a ſpecial Friend, (whom we moſt highly eſteem) reproached and abuſed? As *Jonathan* was grieved for *David, becauſe his Father had done him ſhame*, 1 Sam. 20. 34. That Chriſt is generally ſo lightly eſteemed, yea, ſo much diſhonoured in the World, and that many of ours make light of him, this will be very greivous to us, if indeed Chriſt be precious to us. And as *Jonathan* took *David's* part there, we ſhall be ready to plead for Chriſt. We would not have him deſpiſed of any, if we can help it. We would be commending him to others, and eſpecially to ours.

4. If Chriſt be precious in our account, we ſhall be reſtleſs, and *unſatisfied*, till we have in ſome good meaſure cleared up our *Intereſt*, and propriety in him. As the Apoſtle, Phil. 3. 8. *I count all things but loſs for the excellency of the Knowledg of Chriſt Jeſus my Lord.* One that ſees how precious Chriſt is, cannot but earneſtly deſire to know further, that he is *his Jeſus*, and *his Lord*. A Believer who ſees *his All* bound up in Chriſt, (*loſe Chriſt, and loſe all*) how will he pray, ſearch, uſe diligence to have his Intereſt in Chriſt evidenced, and made ſure? As if a Man's title to Houſe and Land, and all he had in the World be in queſtion, he would not reſt, till he had got his title cleared.

(2.) Saving Faith is *Sanctifying*. Act. 26. 18. *Sanctified by Faith*. Act. 15. 9. *Purifying their Hearts by Faith*. No Salvation without Sanctification. 2 Theſ. 2. 13. God hath from the beginning *choſen you to Salvation, through Sanctification of the Spirit, and*

and belief of the Truth. Saving-Faith, and Sanctification are linked together. The one neceſſarily inferreth, and draweth on the other. *Spiritus noſ Sanctificans emanat quaſi ex Chriſti ſanguine fide apprehenſo, nobiſque applicato.* Rolloc. in loc. *pag.* 295.

Faith is not only *a part of* Sanctification as it is a Grace, and as other Graces are: but (as ſome call it) a *Mother-Grace*, and a *Root-Grace*, from whence other Graces ſpring, it is introductive of Sanctification, and of other habitual Saving Grace. As upon our *firſt believing* in Chriſt, and accepting of him, we are thereby intereſted in him, and united to him, not only to be juſtified by his merit, but alſo *to be ſanctified* by his Spirit. As we are ſaid to *receive the promiſe of the Spirit through Faith*: Gal. 3. 14. And Eph. 1. 13. *In whom alſo after that ye believed, ye were ſealed with the Holy Spirit of Promiſe.* Indeed it is by the *ſpecial influx*, or operation of the Spirit, that a Man puts forth *the Act* of Faith at firſt; and upon this, the Spirit is further given, to *dwell* in him, or a principle of Grace, renewing, *ſanctifying habits* are wrought in him, ſeated in his Soul, ſtill diſpoſing and inclining unto gracious Acts, to a life of Holineſs and Obedience. *Chriſt* is ſaid to *dwell in the Heart by Faith*, Eph. 3. 17. He dwelleth in us by his Spirit. And it is Faith, that letteth in Chriſt, and the Holy Spirit into the Heart, to dwell there. Thus Faith *uſhereth in* the Spirit of Sanctification. And ſo, *if any Man be in Chriſt* (by Faith) *he is a new Creature*, 2 Cor. 5. 17. Compare Gal. 5. 6. with 6. 15. In the former you have *Faith*; in the latter a *new Creature.* Thou art not a true Believer, if thou art not a *new Creature.*

And

And as we enter into a ſtate of Sanctification by Faith; So by Faith we make progreſs in it. As the Life, which the Apoſtle lived, after he came in to Chriſt, was *by the Faith of the Son of God*, Gal. 2. 20. He was ſtill drawing vertue from Chriſt, and receiving of his fulneſs, even Grace for Grace. As Faith hath reſpect to the ſeveral parts of the Word, not only Doctrines and Promiſes, but Commands, and Threatnings too. So it hath an *influence* on all other Graces, and hath an hand in all acts of Obedience, that a Believer performs, as we ſee in *Heb.* 11.

Therefore if you would know, whether you have Saving-Faith, enquire ſeriouſly whether you are *Sanctified by Faith.* And to give you ſome help here.

Markes of Sanctifying Faith.

1. Where Sanctifying Faith is, there is not only an outward, but an *inward change.*

Sanctifying Grace is properly and *immediately ſeated in the Soul*, (as its *Subject*) and the Soul is *really* changed by it; though not as to its *ſubſtance*, yet as to its *qualities.* The Heart is new-moulded. There are new diſpoſitions, inclinations, and affections in the Soul. It acteth from a new *Principle*, and aimeth at other *ends.* The *Body* is not changed by Grace, either in ſubſtance, or quality, *immediately:* but being under the government of a Soul, that is ſanctified, and being a part of one, that is by Grace truly reſolved for God, and his Service, it will certainly be engaged, and uſed for God too, according to *Rom.* 6. 19.

Indeed ſuch cannot be ſanctified, who are not ſo much as outwardly reformed. Such as were known to be common Swearers, Sabbath-breakers,

Drun-

Drunkards, &c. and are ſo ſtill, one may pronounce them, *Unclean, Unclean*, 1 Cor. 6. 11. *Such were ſome of you: but ye are waſhed, but ye are ſanctified.* To be ſanctified, and to live, and continue in groſs known Sin, are eſtates directly oppoſite.

Yet there may be an outward reformation without true Sanctification. Sanctification connotates a change of Heart, and Life both. Not a bare abſtinence from the outward act of Sin; but a *mortifying* of it, and a *dying* to it. Not a leaving it in *practiſe* only; but a forſaking it in *affection* too. That the Heart, which was *ſet upon* its Luſts, is now turned, and *ſet againſt* them: it now loaths what it was formerly in love with.

Now is thy heart purified. Jer. 4. 14. *O Jeruſalem, waſh thine Heart from wickedneſs, that thou mayſt be ſaved.* It is not enough to have hands waſhed; but our Hearts muſt be cleanſed, if we would be ſaved. Pſal. 24. 3, 4. *Who ſhall aſcend into the Hill of the Lord? He that hath clean hands, and a pure Heart.* What is it to live free from groſs Sins, to be no Extortioner, Oppreſſor, Swearer, Drunkard, Adulterer, &c. but to be like a *whited Sepulchre*, which appears beautiful outward, but within is full of all uncleanneſs? as the *Phariſees* that outwardly appeared righteous unto Men; but within were full of Hypocriſy and Iniquity? What is it for one to change his Life and Courſe; while his Heart and Mind is not changed? Though he that was given to Stealing, ſhould ſteal no more: and he that was given to Lying, Curſing, Swearing, ſhould no more Lye, or Curſe, or Swear: and he that was given to Tipling and Drinking, ſhould no more be intemperate; this will not prove a Man San-

Sanctified. You may be *civilized*, and yet not *sanctified*. For a Man to argue thus, I am not guilty of open profaneneſs, therefore I am a Saint; is no better arguing, than to reaſon thus, I have not the Plague, or Leproſy; therefore I am a Sound Man. But who knoweth not, that a Man may be Sick of diverſe other Diſeaſes, who is free from theſe? And may not one die of a Feaver, or Conſumption, though he have not the Plague?

2. If we are ſanctified by Faith, there is not only a negative, but a *poſitive change* wrought in us. One that is Sanctified, hath put off the old Man, and *put on the new*. He may ſay, by the Grace of God I am not what I was ſometimes: and *by the Grace of God I am what I am*. He is not now what he was before: he is now what he was not before. Once he was Proud, Self-conceited: but now humble, ſelf-abhorring. Once very vain, and (it may be) profane: but now ſtrict, and ſerious. Once altogether ſelfiſh: but now ſelf-denying. Once he was (at leaſt in his Heart) an Enemy to the Power of Godlineſs, and perhaps a ſcoffer at Holineſs: but now a lover, and follower of what before he had ſo great a Prejudice and Antipathy againſt. Once he was very backward to Religious Duties, to the ſtrict obſervation of the Sabbath, to the reading of the Word, to Family-Prayer, and ſecret Prayer, &c. but now his delight is in Holy Duties, and he could not live without them. Once his Heart was wholly ſet upon Sin, and the World: but now in a good meaſure weaned from the World, now reſolved and ſet againſt Sin, now ſet upon God, and Chriſt, ſet upon Holineſs, and Heaven and heavenly things.

3. If

3. If we are sanctified by Faith, then there is a *thorow change* wrought in us. As the Apostle prayeth, 1 Thes. 5. 23. *The very God of Peace sanctify you wholly — your whole Spirit, and Soul, and Body.* 2 Cor. 5. 17. *If any Man be in Christ, he is a new Creature: old things are past away, behold, all things are become new.* [*Behold*] *q. d.* this is a thing to be well observed. Sanctifying grace makes a great change indeed: Mark it. [*Behold all things are become new.*] The new Creature hath a new Heart, a new Tongue, a new Life. The new Creature walks by a new Rule, is for new Designs, new Employment, new Company, new Delights.

Sanctification is a *renewing of the whole Man.* As in our natural state, corruption overspreads the whole Man (for which reason it may be called the *old Man*;) So if we are sanctified, Grace makes a change on the whole Man (for which cause it may be called the *new Man*;) though it makes not a perfect change here in this Life. The new Creature is renewed *in every part*, though he be renewed but *in part*, while here. He has a perfection *of Parts*, though not *of Degrees*. As a Child hath all the Parts of a Man, though not a Mans Proportion. As when Day breaketh, the whole Air is immediately enlightned, though not in that degree, as when the Sun is up, and shineth in its Strength. As Fire quickly enters all the Pores of the Iron, put into it; though it is not presently red hot. Sanctifying Grace worketh upon the Judgment, Will, Affections, upon the whole Soul, all its Powers and Faculties.

And hence ariseth a main difference betwixt the Conflicts of the Regenerate, and those Contests which

which are in the Unregenerate. There is oft a *great Conteſt* in an Unregenerate Man betwixt his *Conſcience* convinced, and awakened, and his corrupt *Will*, and vile *Affections*. Conſcience calleth him one way; while his Will, and Affections draw him a contrary way. But in the Regenerate there is warring in the *ſame Faculties*. As all the Faculties are renewed, though but imperfectly: Hence as the Twins (*Jacob* and *Eſau*) ſtrove in *Rebeckah's* Womb; ſo there is *Fleſh and Spirit*, the remainders of Corruption, and a Principle of Grace ſtriving in every Faculty. Not only an enlightned *Conſcience* againſt Sin, but the habitual *bent of the Will* and Affections againſt it too. The renewed part of the Will and Affections, or to ſpeak more properly, that new *gracious quality* in the Will and Affections, againſt the Unregenerate part, or what remains of the old Man in them. And though that better Principle is ſometimes born down, through the impetuouſneſs of Temptation, &c. yet hence it is, that a Regenerate Man ſinneth not with *full Will* and *Conſent*, as he did, before he was Regenerate.

Again, Sanctifying Grace maketh a *thorow change*, turning the Soul from all Sin, *to hate every falſe way*. So that no Iniquity is regarded in the Heart. One that is Sanctified, is for cleanſing himſelf from all filthineſs, both of Fleſh and Spirit.

Again, It makes a *thorow change*, inclining the Soul to Obedience unto the Will of God in all things; To have a *reſpect to all God's Commands*. An holy Rule, and an holy Heart do well agree. As the Apoſtle ſaith, Rom. 7. 22. *I delight in the Law of God, after the inner Man.*

4. If

4. If we are Sanctified by Faith, we are for *making progress* in Holiness, till we come to Perfection. As we may see natural things growing up to Perfection in their kind, the *Seed* growing up to a flourishing *Plant*, the *Set* growing to a *Tree*, the *Child* growing till he becomes a *Man*: So Sanctifying Grace is of a growing nature. And though all that are Sanctified, are not of the same pitch and stature in Grace, yet all are endeavouring and breathing after Perfection. The least Saint would be perfectly Holy, and the highest Saint cannot but see great imperfection in himself, and so is grieved, that he is no more Holy. Such never think they have *Grace enough*, while they may have *more*. But as for such as cry up a mean in Religion, and conceit they need be no better than they are, and desire to be no better, they that like to *stand at a stay*, are not right. Certainly there is no *good Man*, but desires to be *better than* he is.

3. True Saving-Faith *worketh by Love*. Gal. 5. 6. It *worketh*, it begets *Love*, and it *works by Love*. Indeed Faith, and Love are two most *active* Principles that will set the Soul on work.

Mors fidei est separatio charitatis. *Bern.*

How doth Faith beget Love?

Why thus: As it perswades the Soul of the *love of God* to us miserable lost sinners, in giving his Son, his only begotten Son; and the *love of Christ*, in giving himself for us, for our Redemption. As it perswades the Soul of the rich and free Grace of God, in offering his Son; and of Jesus Christ, in offering himself to us, together with the greatest benefits we can think of, or desire, to make us for e-

ver happy. That such things should be done for, and offered unto such undeserving, and illdeserving Creatures, that Christ, the Beloved, and only begotten Son of God, should die for us Sinners, for Enemies, to reconcile us to God; and not only offer us a *Pardon*, written in his Blood; but a *Kingdom*, an *heavenly Inheritance*, purchased by his Blood, how admirably taking are such expressions of Divine Grace and Love! Shall not such *love constrain us?* 1 Joh. 4. 10. *Herein is love, not that we loved God: but that he loved us, and sent his Son to be the propitiation for our Sins.* And ver. 16. with ver. 19. *We have known and believed the love that God hath to us. We love him, because he first loved us.* Suppose a condemned Traitor, that could have expected nothing but the stroke of Justice, and a shameful Death, should yet have a *Pardon* offered him, under his Princes *Hand and Seal*, with a Promise of the greatest Dignity and Promotion in the Court and Kingdom, that a Subject was capable of; if he would heartily acknowledg his offence, and faithfully promise Loyalty for the future: how would his Heart melt, as overcome of such kindness, and Clemency! But we may well say here, *Is this the manner of Man, O Lord God?* Is there any parallel to be found, or thought of, to the love of God, and Jesus Christ, towards poor lost Sinners? When *David* had spared *Saul's* Life, (1 Sam. 26.) how it wrought upon him? *Is this thy Voice, my Son* David? *I will no more do thee harm, because my Soul was precious in thine Eyes this day.* But Faith will give us to see, that our Souls were much more precious in the sight of Christ, who gave himself a ransome for them.

Again

Again, As Faith shews the Soul the wonderful, and matchless love of God and Christ to Sinners; so likewise it presents God in Christ to the Soul, as the most *desirable Object* in all the World, and the most worthy of Mans Love. By *Faith* Moses *indured, as seeing him who is invisible:* and by Faith Souls *fall in love.* 1 Pet. 1. 8. A sight of God and Christ by Faith, will work love to him. Faith discovers the greatest amiableness to be in him.

And thus indeed there is *some degree of love* in the very *first act of Faith*, as saving. It is impossible to conceive, that a Man should accept of Christ without a desire of him, without affecting and embracing him, as a most suitable Good. Though the *Act of Assent* be before the *Love of Desire*; yet this Love ever goes along with the *Act of Consent* and *Acceptance.* As one sayes, "We "do not accept, or *marry Christ* "*first*, and only *love after:* but "lovingly accept him. When we give up our selves to God, and Jesus Christ to be saved by him in his appointed way, surely we have a liking of him, to whom we give up, and make over our selves. We must needs prefer him in our Judgment, and Will, in our desire, and choice before all other. Mr. *Baxter.*

Therefore our Faith is not Saving, if it worketh not love; yea, if it doth not cause us to love God, and Jesus Christ *above all*; so that we could forsake all for God, and Christ. And "the *predominant* "*love* of God and Holiness (as "Mr. *B.* hath it) is the *very* "*Heart* of the new Creature. "And as Christ (as Mediator) Cathol. Theol. *Book* 1. *Part.* 2. §. 17. *p.* 91.

" is the *ſummary means* and way to the Father, to " bring Man home to his Creator; So Faith in Chriſt " is a *mediating Grace*, to work in us the love of " God.

And then Faith *worketh by Love.* Indeed when this Love is kindled in the Heart, (it is a moſt powerful, a leading, and commanding Affection) it will work upon all the *Affections.* Then there will be *grief*, and ſorrow for having offended God, there will be *fear* of diſpleaſing him, an *hatred* of what is offenſive to him, a *deſire* to pleaſe, and enjoy him, *delight* in his Service, and in ways of communion with him.

So Love will put a Man *upon Action.* This would make us active for God, to promote his Honour, and Intereſt. And his Commands would not be grievous to us. Yea, this would make us ready not only *to do*, but alſo *to ſuffer* for him. This would help us to hold out in a way of Obedience, and patient Suffering. If we love the Lord, we ſhall cleave to him with full purpoſe of Heart. But of the Grace of Love ſee more afterwards.

4. True Faith *overcometh the World.* 1 Joh. 5. 4, 5. *This is the Victory that overcometh the World, even our Faith. Who is he that overcometh the World, but he that believeth?* Faith is a *victorious* Grace, and every true Believer is a *Conqueror.* He is a greater Conqueror then *Alexander* the *Great.* He obtaineth a better Victory, a more gainful, and glorious Conqueſt of the World.

It is true, that Believers do not here obtain a full, and *abſolute Conqueſt* of the World. And where

where Faith is but low and weak, this Victory is less discernable. But as the more a Christian is raised *above the World*, the more doth the Truth and soundness of his Faith appear; so while a Man is at the Worlds command, and plainly captiv'd by it, he may know, that his Faith is not sound, and saving. That Faith will never bring a Man to Heaven, that cannot raise him any degree above the * World.

* Nec sine mirum videri potest si nequaquam vincit, quæ nec vivit quidem, *Bern.*

1. True Faith will overcome a smiling, flattering, *enticing World.*

The World indeed, as it is God's Creature, is to be loved, and used for him: But as Man's Corruption hath made an *Idol* of the World; as it is that wherein Men commonly place their *Happiness*, as it is set in *Competition* with God and Christ, or set in *Opposition*; thus it is to be despised, renounced and crucified. Thus the World is an Enemy indeed; an Enemy that we did vow and *covenant* against in our *Baptism*, when we were solemnly listed into Christ's service. It is a deadly Enemy; if we do not *overcome* it, it most certainly overcometh us; and a we shall fall and perish by, and with the World. The Apostle hath told us plainly, *That their End is Destruction, whose God is their Belly, and who mind earthly things*, Phil. 3. 9. And such as are *Lovers of Pleasures, more than Lovers of God*, have no more than an empty *Form of Godliness, denying the Power thereof*, 2 Tim. 3. 4, 5. When Man fell from God, he fell to the Creature, he fell down to the World; and he cannot return to God, without being loosened from the Creature, and raised above the World. While a Man rests in the

World, he ſtayeth at a *broken Ciſtern*, he neglects and forſakes God, the *Fountain of living Waters*. And *how can ye believe which receive Honour one of another, and ſeek not the Honour that cometh from God only?* Joh. 5. 44. So ſuch cannot be found Believers, that are more for the World's favour, than for the favour of God. Such cannot be found Believers, that are more for carnal Pleaſures, than for ſpiritual, than for thoſe everlaſting Pleaſures at God's right-Hand; or are more for worldly Riches, than for Treaſure in Heaven.

True Faith would lay the World, and worldly Things, low in our eſteem, low in our thoughts. Faith judgeth of them by the Word; it weigheth them in the *Ballance of the Sanctuary*; it compares earthly and ſpiritual things, worldly and heavenly things, things temporal and things eternal together. Thus the World appears a vain, empty, worthleſs, baſe and contemptible thing indeed to a Believer, not fit for him to ſet his heart upon, but to get *under his feet*. * And when worldly things come to ſtand in *competition* with God, and Chriſt, and Heaven, a Believer cannot but account them *Loſs and Dung*.

* Non incurvet terrenum opus, quem ſdes cœleſtium exigit. *Bern.*

An Unbeliever for want of Faith makes light of Chriſt, and his Benefits; makes light of a Crown of Glory, of Heavens Happineſs, revealed and offered in the Goſpel. He looks on them but as *pleaſant Fancies*, and *golden Dreams*; but things of Senſe, even momentary Pleaſures, and periſhing Riches, are more taking with him: Theſe he looks upon as real, the other he accounts but imaginary or uncertain.

certain. But a true Believer (on the contrary) has a ſight of thoſe things within the *Vail*, by Fai h. *Faith is the Evidence of things not ſeen.* Thus he hath found the hidden Treaſure, he has found the *Pearl of great price*, he has made a diſcovery of the *good Land, that flows with Milk and Hony.*

Faith is that *Spy*, that gives him certain intelligence of the heavenly *Canaan.* He is put out of doubt of the infinite Treaſures that are in Chriſt, of that fulneſs of Joy, and the everlaſting Pleaſures that are in God's Preſence in Heaven. Though *Eye hath not ſeen, nor Ear heard, neither have entred into the Heart of Man, the things which God hath prepared for them that love him; yet God hath revealed them to ſuch by his Spirit*, 1 Cor. 2. 9, 10. The Spirit working Faith, gives the Soul a view of them. And hence it is, that worldly things appear to be but empty Bubbles, and meer Trifles, compared with ſpiritual things, with *things above.* Thus the World's Markets are marred with a Believer. He can no more value earthly things at the rate that Worldlings do. He is clearly convinced, that he ſhould be an *infinite Loſer*, if he ſhould throw away his Soul, and forgo all Intereſt in God, and Chriſt, and Heaven, for ſuch poor *Commodities* as theſe are. He knows where to beſtow his beſt and moſt ſerious Thoughts, his Heart and Affections better than on the World. He ſees worldly things to be valuable, only ſo far as they may help him forward in God's ſervice, and in Heavens way; but when they would be a hindrance, and *pull-back*, would be tempting him from Chriſt, would take him off from his Duty, from his main work and buſineſs of ſerving and glorifying of God, and working out his own Salvation;

he looks upon them not only as vain *Shadows*, but as deadly *Snares*.

Well Sirs, Apply these things to your Hearts. While the World, either worldly Pleasures, or Profits, &c. bear greatest sway; while our Hearts and Affections are captivated by them, and our Lives ruled and governed by them, we do but vainly pretend to Faith. The World loseth its commanding Power, the World is in some measure conquered, and subdued, it is brought low, where Faith cometh.

You have heard before, that a true Believer accounts Christ precious; and here you see that he contemns the World. Indeed it cannot be otherwise; but look how much Christ is raised in a Man's esteem, so much the World and worldly things go down.

2. True Faith *overcomes a threatning*, frowning, raging, storming World. A sound Believer will not forsake Christ, his Truth and Ways for any thing the World can do, or threaten, *Rev.*2.7,8. *He that overcometh shall inherit all things; and I will be his God, and he shall be my Son. But the Fearful and Unbelieving —— shall have their part in the Lake, which burneth with Fire and Brimstone; which is the second Death.* Observe here, the *fearful* and *unbelieving* are opposed to him that *overcometh*. And the *fearful* and *unbelieving* are coupled together; *predominant* carnal *Fear* and true *Faith* are inconsistent. Such as are offended when Tribulation and Persecution arise, such as in time of *Temptation fall away*, were never sound Believers.

It is true, Sometimes in an hour of Temptation, a Believer is sore shaken; but *though he fall, he shall arise*,

ariſe, and recover himſelf; as *Peter* did, and *Cranmer*, and others. He may fall, but does not fall away. Again, it is true he may have many fears, that he ſhall not be able to hold out in the time of Trial; but he is ſafer for thoſe *Fears* that cauſe a godly *jealouſy* over himſelf, that quicken unto Prayer, that keep him on his Watch. *Self-ſuſpicion* is a means to preſerve and ſecure the Soul, which *Self-confidence* would betray and overthrow. But *tormenting Fears* (I grant) would ſhew Faith to be but weak; yet notwithſtanding a true Believer may have ſuch Fears, they are not *predominant*; ſtill he is kept by the Power of God, and kept through Faith.

As *by Faith Moſes* refuſed the *Honour* of being called the Son of *Pharaoh's* Daughter, and refuſed the *Pleaſures* of Sin, with the *greateſt Treaſures* in *Ægypt*, as he thus overcame a flattering World; ſo likewiſe by Faith he choſe to *ſuffer Affliction with the People of God*, and choſe Reproaches for Chriſt, and forſook *Ægypt*, not fearing the wrath of the King. Thus he alſo overcame a frowning and a raging World by Faith. And all true Believers have the ſame Spirit of Faith, though not in that *heroical* degree.

And Faith will teach a Man to account upon Sufferings. All that will live godly in Chriſt Jeſus ſhall ſuffer, muſt look to ſuffer in and from the World, 2 *Tim.* 3. 12. A Man cannot follow Chriſt therefore, except he deny himſelf, and take up his Croſs.

Again, Faith concludes, that Sin is far worſe than Suffering. That it is the greateſt Folly in the World, to run upon Divine Diſpleaſure, to avoid

Man's

Man's Diſpleaſure. That the World cannot afflict any Torments on the faithful, like thoſe which God hath threatned, and will moſt certainly inflict on the faithleſs Apoſtates. *Fire and Faggot* is a light matter to that *Fire and Brimſtone*, which God hath prepared to be the portion of the *fearful* and *unbelieving*.

And further; Faith concludes, that *all the Sufferings of this preſent time* are not worthy to be compared with the Glory that is to be revealed.. That *our light Afflictions which are but for a moment, ſhall work for us a far more exceeding and eternal weight of Glory*. Thus true Faith will help us to overcome the World. If we have this Faith, then we are not of them *who draw back unto Perdition; but of them that believe* (and perſevere) *to the ſaving of the Soul*.

ACT.

Act. 11. 18.

-----Then hath God also to the Gentiles granted Repentance unto Life.

Repentance is not a more *common* than *necessary* Subject. It is *part of the Foundation* of Christianity, *Heb.* 6.1.[x] And without true Repentance, Mens *hopes* of Salvation are *built on the Sand.* I do not say, that any Man is saved *for his* Repentance; yet (speaking of the Adult) we must say, that none are, or can be saved *without* it. *Except ye repent, ye shall perish,* Luk. 13. 3, 5. *Repent, and be Converted, that your Sins may be blotted out,* Act. 3. 19. without Repentance no Pardon, no Remission, and consequently no Salvation.

But what is this Repentance unto Life? And how may it be known?

In the late *Confession of Faith* (chap. 15.) a good and full account is given of it, *viz.* "By it a Sinner, out of the sight and sense not only of the "*danger*, but also of the *filthiness* and *odiousness* of "his Sins, as contrary to the Holy Nature, and "Righteous Law of God, and upon the apprehension of his Mercy in Christ to such as are penitent, so *grieves* for, and *hates* his Sins, as to *turn* "*from* them all *unto God*, purposing and endeavouring

"vouring to walk with him in all the wayes of "his Commandments.

The *Subject* of Repentance is a *Sinner*, Mat. 9. 13. *I am not come to call the Righteous but Sinners, to Repentance.* In *Paradise*, while Man retained his *Innocency* (which indeed was but a while) he had *no need* of Repentance. *In Heaven* the Saints are made Perfect in Holiness, and so have *no more occasion* for Repentance. The Subject of Repentance is a Sinner. Yea, *a Sinner of some hopes. In Hell* (a place full of Sin, as ever it can hold) there is no hope of obtaining Pardon, or finding Mercy, and so *no place* for Repentance. Hell, that is full of Despair, has no place for Repentance. Only *upon Earth*, as there is *no Man that liveth and sinneth not*; and as God hath graciously promised pardon to all that truely Repent, here is both an *engagement* upon Sinners, and *encouragement* for Sinners to Repent.

Some go further, and make the Subject of Repentance a *believing Sinner*. Supposing that Faith (in *order of Nature*) goes before Repentance. As I conceive, the principle or habit of Faith, and of Repentance, and other, Graces are infused together. But by the special help, and operation of God's Spirit, the Soul *is first* inabled to put forth a *gracious act*, in consenting to the terms of Gods Covenant, actually closing with, and accepting of Christ, as he is there offered; *upon which* the Spirit of Grace is given, to dwell in the Heart, gracious habits are implanted in the Soul, as a new nature inclining it to such acts. (Which I could wish added to what I have written in a former Treatise, *scil.* of the Covenants. *p.* 224, 225.)

Now though the *general assenting Act* of Faith must neces-

neceſſarily be ſuppoſed to go before Repentance, as it is in the *Will*, (as Mr. *B.* noteth) yet a Man cannot truly accept of Chriſt as a *perfect Saviour*, without a ſenſe and *feeling of the burthen* of his Sins, and being humbled under it; nor can he accept of Chriſt *as Lord and King*, without a *reſolution*, and *hearty purpoſe* of turning from all Sin unto the Lord. That in the very *firſt act* of Faith, as ſaving, there is Repentance alſo included.

Cathol. Theol. lib. 1. par. 2. p. 84.

Repentance may be thus diſtinguiſhed; 1. It is either *initial*, or *continued*. *Initial* Repentance at a Man's firſt Confeſſion: *Continued*, that which follows through the courſe of ones Life afterwards.

2. There is an *habitual* and *virtual* Repentance, a Diſpoſition or Inclination to mourn for, and turn from all our Sins, as we come to have our Sins diſcovered to us. And *actual formal* Repentance, actually grieving at, loathing, reſolving and ſtriving againſt the Sins we have found out, and are convinced of.

3. There is an *ordinary Repentance*, daily practiſed for daily ordinary failings; and a ſpecial *extraordinary Repentance*, exerciſed upon ſome foul Fall, ſad Declining, or Backſliding, as in *David*'s, and in *Peter*'s caſe. *Renewed Repentance*, as ſome call it, in regard of ſome ſad Interruption before. Yet theſe Diſtinctions do not imply *various kinds* of Repentance, but only different *degrees*.

There are two main *eſſential conſtitutive Parts* of true Repentance, *viz.* Humiliation, and Reformation; or *Contrition* and *Converſion*: A *mourning* for Sin after a godly ſort, (κατὰ Θεὸν) and a *turning from* Sin unto God.

Now

Now first; Of *godly Sorrow* for Sin.

The Hebrew Word, *nacham*, and the Greek, μεταμέλομαι; and the Latine, * *Pœnitet*; all shew Repentance to have Grief, and Sorrow in it. A Man that grieves not for what he hath done amiss, repents not. Yea, there is no right forsaking of Sin, without an hearty Sorrow for it. There is a *Rending of the Heart for Sin*, before it is *rent from Sin*.

* Pœnitet me quod pœna tenet me. Pœnitet est idem quod tædet, vel piget.

Quest. But how shall a Man know, whether his Sorrow for Sin be right?

(1.) Right Sorrow for Sin is upon *right Grounds*. As the Lord says, *Hos.* 7. 14. *They have not cried unto me— when they howled upon their Beds*. And *Zech.* 7. 5. *Did ye at all fast unto me, even unto me?* So there are many that cry out of their Sins, are troubled about their Sins, that yet do not sorrow after a godly sort, but have respect only to themselves. Many are troubled for Sin, not as *contrary to God*, but only as mischievous or injurious to themselves; not as it *dishonoureth* God, but as it brings shame, and disgrace upon themselves; not as it displeaseth God, but as it subjecteth them to his Wrath and Curse; not as God is offended by it, but as they are like to suffer for it. Many only respect the Shame or Punishment felt or feared. Now that *Humiliation* which comes only from Pride, cannot be found Humiliation. And that Sorrow which is meerly from *self-respect*, cannot be *godly Sorrow*. Hard-hearted *Pharaoh* would sometimes confess his Sin under the sence of an heavy Plague; so wicked *Ahab* could *humble* himself under the fear of Judgment threatned, while far enough from true Repentance.

And

And as there is a Principle of *self-love* planted in all Men, the wickedst Man on Earth would not be miserable for ever, is not willing to be damned. And so when a Sinners Conscience is awakened, that he sees himself obnoxious to God's everlasting Wrath, and to the torments of Hell for ever; no wonder if he be full of horror. Nature only (without the least dram of Grace) would teach one under such terrors, to cry out (with *Judas*) Oh! *I have sinned*! Thus a Sinner under Convictions may have stronger *passionate Workings* of Grief, than gracious Souls have ordinarily. The *Passion of Grief* may be very much stirred, when yet there is no godly Sorrow. "Though I grant, it is lawful to be troubled for Sin, as it is against our selves. But if we are troubled for Sin only as against our selves, not as against God: such Trouble is privatively sinful. Godly Sorrow is not only from *Self-love*, but from the *Love of God* and Christ and Holiness. "Now, do we grieve for Sin, not only out of a "Sight and Sence of the Danger, but also of the "Filthiness and Odiousness of it, as contrary to "the holy Nature and righteous Law of God? Do we indeed grieve for Sin as Sin? More particularly,

1. Do we mourn for Sin, as a *Breach of God's holy Law?* As it is a thing forbidden, and not only as it has set us under the threatnings of the Law. Do we heartily approve of the Law of God, as holy, just and good? Do we delight in the Law of God in the inner Man? Is it our earnest Desire, that our Hearts and Lives were in all things conformed to it? and our great grief to find the contrary? Many that sometimes have storms raised in their Consci-

Consciences, but instead of being offended and displeased with themselves, and their Sins, they are offended at the Word that discovers and condemns their Sins: and (as *Ahab* hated *Micaiah*) they cannot endure faithful Ministers that tell them plainly of their Sins. If it be thus with thee, and if thy Heart riseth against and repines at the strictness and purity of God's Laws, if they are grievous to thee (as crossing thy beloved Lusts) grievous as the Light to a Thief, or as Chains are to a Malefactor. Though thou mayest be full of Trouble and Perplexity, yet certainly it is quite different from true Repentance, and godly Sorrow.

2. Do we mourn for Sin as a *Dishonour* to God? Herein lieth the greatest Evil of Sin, that it is against God. It is a *practical* Denial, Contempt, Affronting or Abusing of God, and of all God's Attributes; a Denial or Contempt of his Sovereignty and Authority, of his Holiness and Justice, of his Wisdom, Truth, Power and Greatness, of his Omnipresence, Omniscience, of his Dominion and Propriety in his Creatures, an abuse of his Goodness. It is a denying him that Honour, Service and Subjection, which is due from us as we are his Creatures. Indeed it cannot be expressed what a wrong and dishonour to God Sin is. And this a gracious Soul takes notice of in his sad Reflections upon his Sins: As *David*, 2 Sam. 12. 13. *I have sinned against the Lord.* Psal. 51. 4. *Against thee, thee only have I sinned, and done this evil in thy sight.* Though he had sinned against others too, had sinned against *Bathsheba*, depriving her of her Chastity, had sinned against *Uriah*, depriving him of his Life; had sinned against the World, setting it so ill

Sin is a wrong & dishonour unto God.

ſill an example, and giving Enemies ſuch occaſion to blaſpheme; theſe wrongs did all terminate upon God, the ſupream *Lawgiver*; and the Injury done to Creatures, (though great in it ſelf) was a ſmall matter to the Wrong and Diſhonour therein done to God. As the Lord, to magnify his Grace in pardoning the Sins of his People, goes over with it again and again [*againſt me, againſt me*] Jer.33.8. *I will cleanſe them from all their Iniquities, whereby they have ſinned againſt me: and I will pardon all their Iniquities, whereby they have ſinned againſt me, and whereby they have tranſgreſſed againſt me.* So that Sin is againſt God, this is the burthen of every gracious Heart.

3. Do we grieve for Sin as it *diſpleaſeth* God, as it is the abominable thing *which he hateth.* Ezek.6.9. *They that eſcape of you ſhall remember me among the Nations, becauſe I am broken with their whoriſh Heart, which hath departed from me,* &c. Doth this Conſideration of Sin break our Hearts? Are we vexed at our ſelves, that we have fretted him, (as we have the Expreſſion, *Ezek.*16.43.) that we have provoked and diſquieted him? Doth it grieve us to think how we have grieved his Spirit? Is it the burthen of our Souls to think how he is *preſſed under our Sins*, how we have wearied him with our Iniquities? It is nothing for us to be troubled, when God afflicteth and putteth us to grief. A Slave will roar and cry out under the Laſh. But an ingenuous Child is grieved when he hath diſpleaſed his Father, though he be not ſcourged and corrected for it. So though we are not chaſtened by God, yet do we *afflict our own Souls* for Sin? Or, if the Lord doth lay Affliction on our loyns, yet are we more troubled

for having offended God, than for our own smart and suffering?

4. Do we grieve for Sin, as *against God's mercy?* as an ill Requital of his Goodness? Doth the Goodness of God *lead us to Repentance?* Godly Sorrow is ingenuous. And the Mercy and Goodness of God is a special means of exciting to Repentance, and of promoting it.

That there is Mercy with the Lord, that there is Hope of finding Mercy; this is a special means of working Repentance at first, without which the Soul would be swallowed up in despair. The Law discovering Sin and Wrath, displaying God's Holiness and punitive Justice, may (in one sence) *break the Heart* of a Sinner. But it is the Gospel revealing God's free and infinite Grace and Mercy in Jesus Christ, his willingness and readiness to pardon, and to be reconciled to Sinners that repent and turn; that is the means of melting the Heart into kindly Sorrow. The great Motive to sound Repentance is God's Mercy. As you find it laid down, Joel 2. 13. *Rent your Heart, and not your Garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness.* When a Man considering his many and great Provocations on the one hand, and God's gracious and merciful Offers on the other hand. As [*Thou hast played the Harlot with many Lovers, yet return unto me, saith the Lord. As I live, saith the Lord God, I have no pleasure in the Death of the wicked; but that the wicked turn from his way, and live. Turn ye, turn ye from your evil ways; for why will ye dye? Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy on him;*

him; and to our God, for he will abundantly pardon.] When thus a Man hath his Heart relenting, it is kindly. When the thoughts of God's Goodneſs, of his gracious Nature, and his gracious Offers, cauſe a Man to loath himſelf, to be aſhamed of his own baſeneſs and vileneſs, in offending ſo gracious a God; this is godly Sorrow.

Indeed it is an hopeful Sign, when the Heart is melting under common Mercies. A *Stone-wall* will ſeem to weep in moiſt weather: So the Hearts of many that are as hard as Stone, will ſeem to give again under Judgments. But *David* was brought to Repentance, by *Nathan*'s recounting God's favours vouchſafed to him, and not only his denouncing judgment, 2 *Sam.* 12. 7, 8, with *v.* 13. And ſo ſome paraphraſe upon *Pſal.* 51. 4. *Againſt thee, thee only have I ſinned.* "*Againſt thee*, who haſt done "ſo much for me; *againſt thee*, who haſt ſo raiſed "me, ſo oft delivered me. O I have ill requited thee. The common *Goodneſs* of God, his Patience and Long-Suffering ſhould lead Sinners to Repentance, *Rom.* 2. 4. eſpecially conſidering the proper tendency thereof. For though eventually, *per accidens*, through Mens wickedneſs that deſpiſe and abuſe Divine Patience and Long-Suffering, many a man's Condemnation is increaſed and aggravated thereby; yet *per ſe*, in its own nature, the *Long-ſuffering of the Lord is Salvation*, 2 Pet. 3. 15. This gives us time and ſpace for *Repentance*, and for working out our Salvation; as there *v.* 9. *The Lord is long-ſuffering to us-ward, not willing that any ſhould periſh, but that all ſhould come to Repentance.* As alſo it is a Motive to Repentance. God's forbearance and long-ſuffering preacheth and preſſeth to Repentance,

proclaiming God's unwillingneſs to puniſh, *his waiting to be gracious*, his waiting for the Sinners return. Thus I ſay, God's common Goodneſs and Patience exerciſed towards Sinners is to lead them to Repentance.

And much more ſhould his *ſpecial Grace* and Favour vouchſafed to his People, promote their Repentance. See *Ezek.* 16. 60, 61, 62. And when it is thus, that the greater Senſe and Experience we have of God's Goodneſs, Grace and Mercy, the better thoughts we have of God, and the worſe thoughts we have of our Sins, and of our ſelves for Sin. When we bluſh, and are humbled, and aſhamed greatly, to think how we have requited the Lord *evil for good*; when by God's mercies we are brought to a loathing of our ſelves for our Iniquities: this is child-like and ingenuous; this is a comfortable Evidence that our Sorrow is after a godly ſort.

5. Do we mourn for Sin, as that *for which Chriſt ſuffered?* In *Zech.* 12.10. Where the Spirit of *Grace and Mourning* is promiſed to be poured out upon the Church and People of God, It is ſaid, *And they ſhall look upon me whom they have pierced, and they ſhall mourn for him as one mourneth for his only Son.* &c. That theſe Words have reference to Chriſt, is evident from *John* 19.37. The *Garden*, where Chriſt was in his bitter and bloody Agony, and Mount *Calvary* where he was crucified, are Schools, whither we ſhould go in our ſerious Meditations, to learn to mourn for Sin. Now are our Hearts ſoftned in the Blood of Chriſt? Do the thoughts of a bleeding crucified Saviour ſet our Hearts a bleeding for Sin? A gracious Soul ſees more of the *evil of Sin* in

A Gratious Soul ſeeth the evill of Sin by Christs ſuffering ſoo much for Sin.

in what Christ suffered, than in all that ever he himself suffered, or can suffer by it.

6. Do we mourn for Sin, as *defiling*, as the deformity of the Soul? As it is contrary to *God's Image* (the *Beauty* of the Soul, that which was, and would be Mans chiefest excellency) as it renders us unlike to an Holy God? Many can be troubled in respect of *the guilt* of Sin, as it exposeth to Wrath, bindeth over to punishment, who are not troubled for the *Pollution*, and filthiness that is in Sin. As *Pharaoh* could cry out of the Plagues, that his Sin had brought upon the Land, yet was not sensible of the *Plague of his own Heart*. A gracious Soul groaneth under, and is sadly burthened with his corruptions, and sinful imperfections, even when he may know that in and through Christ he is freed from Condemnation. He is sick of Sin, weary of it, as one would be of filthy, noisom Cloaths about him. He cannot but with the *Leper*, cry out, *Unclean, Unclean:* And as *Job*, *Behold, I am vile.*

7. Do we grieve for Sin, as the *Disease* of the Soul? as that which disableth us from serving God as we ought? that greatly indispoſeth us to that which is good? Are we weary of Sin, as the Prisoner of his *Shackles?* as the sick Man of his *Disease?*

8. Do we mourn for Sin, as the *partition-wall* betwixt God and Souls? as that which estrangeth us from God, and God from us? Carnal Men can be troubled, when their Iniquities separate betwixt them, and good things here: but such as sorrow after a godly sort, see far more evil in Sin, as it separateth betwixt God, and Souls. They are oft

thinking, how they might enjoy more of God's gracious Preſence, were it not for their Sins. As, what is it but Sin that hinders our Communion with God? Gracious Souls oft think, how they might be refreſhed with the *Light of God's Countenance*, but that their Iniquities (like *Clouds*) are ſtill interpoſing. And this is Godly Sorrow, when indeed Souls are *lamenting after the Lord*.

Thus let us examine, what are the *Grounds* and *Motives* of our Sorrow.

(2.) Godly Sorrow may be known by its *extenſiveneſs*, and *adequateneſs* unto the *Object*, if we do not make light of any Sin, that we know, and are convinced of. There are many Sins, which others lightly paſs over, and make nothing of, which a gracious Heart is deeply ſenſible of, and truly humbled for.

1. A gracious Soul is humbled for *original* Sin, as well as for *actual* Tranſgreſſions. Such an one lays to Heart the Sin of his *Nature*, as well as his *perſonal* Sins. Indeed his actual Sins lead him to take notice of, and mourn over original Corruption. As when *David* came to confeſs his great Sin of Blood-guiltineſs, he traced it to the *Fountain-head*, his being *ſhapen in Iniquity*, Pſal. 51. 5. As *Paul* cryed out, Rom. 7. 24. *O wretched Man that I am, who ſhall deliver me from this body of Death!* Such ſee their birth-Sin to be the Womb of all other Sins. They cannot make light of natural Corruption, the *Fountain* from whence ſo many impure Streams of actual Tranſgreſſions iſſue; the *Root* of Bitterneſs which bringeth forth ſo much poiſonous, and deadly Fruit.

Original Sin the birth of all Sins

Now

Now what ſhould ſuch think of themſelves, who were never humbled for that *ſinning Sin*, were never ſenſible of the Corruption of their Natures? Who will not believe, that their *Natures* are ſo bad? Who bear up themſelves with this, that they have *as good Hearts* towards God, as the beſt, while yet their Hearts were never changed.

And how little are they ſenſible of the evil of *Natural Corruption*, who when Sin hath ſhamefully broken out, when they have been unreaſonably tranſported with Paſſion, Revenge, *&c.* think to excuſe the matter, ſaying, Alas, they cannot help it, it is *their Nature*. But was *Nabal* ever the better, for being of ſuch a churliſh Nature, that a Man could not ſpeak to him? Sure, they are not duly humbled for the Corruption of their nature, who take this for an *Apology*, or excuſe. Is it not ſo much the worſe, that the Nature of the *Wolf* is ravenous, and the Nature of the *Toad*, or *Serpent* is poiſonous? So that we are naturally prone to Sin, it is no extenuation, but an aggravation of our ſinfulneſs.

2. A Gracious Soul is for *laying load* of Sorrow upon its *ſpecial Sin*. Such Sins whereby the Spirit is moſt grieved, and Communion with God moſt obſtructed, and growth in Grace moſt hindered, muſt needs be moſt grievous to a gracious Heart, as they are found out.

Others may be ready to confeſs, and ſeem troubled for common failings, ſuch Sins as the beſt of Men in this ſtate of imperfection are not freed from: but there is ſome *ſpecial Sin*, or other that they are wedded unto, and in league with, and this they ſeek to hide, palliate, and excuſe, all they

can; whether it be Pride, or Senſuality, Voluptuouſneſs, or Covetouſneſs, &c. that that is a Mans ſpecial beloved Sin, a natural Man is for cloaking that Sin, and cannot endure to hear his *Herodias* ſpoken againſt; he ſtudies Evaſions and Diſtinctions to defend that Sin, and to put off Convictions. Thus the natural Man and Hypocrite will beat about the Buſh. I remember Mr. *Hooker* compares the Confeſſions of ſuch to the *Cries of the Lapwing*. As the *Lapwing* will cry and flutter, and make moſt ado, when furtheſt from her Neſt, or from her *Young*: So ſuch whoſe Hearts are unſound, whatever Sins they take notice of, yet they uſe to keep aloof off from their *ſpecial Sins*. But the *Doves of the Valleys*, they mourn every one for *his Iniquity*, *Ezek.* 7. 16. And this is a good Sign, when a Mans ſowreſt looks are on his *Dalilah*, his darling-Sin.

(3.) Godly Sorrow is not only moved for open miſcarriages, which others may take notice of; but is alſo ſtirred and working upon ſecret Sins. As *Judah* ſaid, Gen. 38. 23. *Let her take it to her, leſt we be ſhamed.* Many would bluſh to have their Sins diſcovered, who are not troubled while they can keep them cloſe under-board. If they have been guilty of lying, and are found out, or guilty of ſome theft or wrong done to their Neighbour, and it is brought to light, then they are vexed and diſquieted. *The Thief is aſhamed when he is taken.* But might they have gone on in Sin undiſcovered, it would not have troubled them. That cannot be Godly Sorrow, where there is no reſpect unto God. And there is no reſpect unto God, where ſecret Sins are not a Burden. God ſees in ſecret. *He ſets our ſecret Sins*

Sins in the light of his Countenance. And ſo if we have godly Sorrow, we ſhall take notice of, caſt a ſorrowful Eye even on our ſecret Sins. As it is more, that God knoweth and is diſpleaſed at them, than if they were known to all the World.

(4.) Godly Sorrow is ſtirred in a ſenſe of ſpiritual *Impurities*, and not only moved at ſome groſs *Immorality*. Natural Conſcience may fly in a Mans face for groſſe Sins (though ſecretly and cloſely committed): Sins that defile the Hands, that defile the Body, *ſtare* a Man in the Face, and he cannot ſo eaſily look off from them. The *filthineſs of the Fleſh* diſquiets the Conſcience of many a natural Man; while he is not ſenſible of the *filthineſs of his Spirit*, he quite overlooks other Sins ſeated within, that defile the Heart and Soul. But a gracious Soul is burdened with Unbelief, ſpiritual Pride, Hypocriſy, with the inward Diſtempers of his Spirit; yea many times he obſerves and is humbled for the *firſt riſings* of Corruption, firſt Motions to Sin.

(5.) Godly Sorrow is moved, as upon a ſenſe of the prevalence and ſtirring of Corruption, ſo upon a ſenſe of the Souls being ſo wanting and weak in Grace. A natural Man will complain, when his Conſcience is like a raging Sea, for want of Peace; while he complains not that his Heart is like a *dead Sea*, he is not troubled for the want of Grace. He could pray with the Pſalmiſt, Pſal. 51. 9. *Hide thy face from my Sins*: but not go on with the Pſalmiſt, ver. 10. *Create in me a clean Heart, O God; and renew a right Spirit within me.* Or if he prayeth for a clean Heart, an holy Heart, it is without Heart. As *Auſtin Confeſſ. lib.* 8. 7. confeſſeth he did, when a young Man,

Man, *Da mihi Castitatem & Continentiam, sed noli modo; timebam enim ne me cito exaudires, & cito sanares à morbo concupiscentiæ, quam malebam expleri, quam extingui.* The natural Man loves Sin, and therefore while such, cannot truly desire Grace, nor mourn for the want of Grace. But the gracious Soul is weary of Sin, Sin is its greatest Burden. He sees a beauty in Grace and Holiness, is taken with it, and is ashamed to see himself so short here. Like him that cried out with tears, *Lord, I believe, help thou mine Unbelief.* He desires indeed to love God, and is ashamed that he loveth God no more. He would prize Jesus Christ, and is grieved that he prizeth Christ no higher. He is grieved for Sin, and this further is his trouble, that he can grieve no more. He follows after Holiness, and mourns to think that his Heart and Life are no more holy.

Sin is the greatest Burden unto a Gracious Soul.

(6.) A gracious Soul is humbled for the *Iniquities of his holy Things.* When others are highly conceited of their formal, heartless Services: he sees cause to be ashamed of his best Performances, is troubled for sinful defects in his best Duties. As the Church confesseth, *Our Righteousnesses are as filthy Rags.* As *Nehemiah*, when he had shewn great Zeal for God and his Service, yet prayed, Neh. 13. 22. *Remember me, O my God, concerning this, and spare me according to the greatness of thy mercy.* Others rest in the *Work done*, when they do Duties they care not how, indeed *take God's Name in vain*, yet they think they thereby make God their Debtor. Like those, *Isa.* 58. 3. who said, *Wherefore have we fasted, and thou seest not? wherefore have we afflicted our Souls, and thou takest no knowledg?* As if the Lord did them wrong, if he did not take notice of them, and

and reward them. A gracious Soul ſees need of much Incenſe, (as *Rev.* 8. 3.) to perfume the beſt Prayers and Services, that ever he preſenteth unto God. And it is God's *free-grace*, that theſe are accepted as well, that his Tranſgreſſions and Sins are pardoned. Yea, ſuch a Soul is more troubled and afflicted in Spirit, that he prayeth ſo weakly, with ſo little Faith and Fervency; than others are for not praying, for their many ſad and ſinful Omiſſions of the Duty. He is more troubled for hearing no better, with no more reverence, and *trembling at the Word*; than others for their often *turning away their Ear* from the Word.

(7.) A gracious Heart is ordinarily touched with a ſenſe of the *leaſt Sins*. Others may be troubled for great Enormities: but ſuch a Soul would not make light of the leaſt Infirmities. Indeed no Sin is to be called or accounted little *poſitively*, and abſolutely; but only *comparatively*. There is not the leaſt Sin, but deſerveth Death: and can that be a ſmall matter that deſerveth Death? Yet ſome Sins are more hainous, deſerving a greater Condemnation, and a ſorer Puniſhment. But it is with a *tender Heart*, as it is with the *Eye* (that tender part) a ſmall Mote in the Eye offends it, and makes it run over. So not only groſs Sins, but leſſer Miſcarriages, will grate ſore on a tender Heart. It is oft ſmitten for vain thoughts, idle words, inordinacy in following lawful Employments, a little Exceſs in the uſe of Creature-Comforts, or outward Recreations, ſuch things as others account *venial Matters*, yea think it a fooliſh nice ſcrupuloſity for one to be troubled at. *John Huſſe* the Martyr bewailed his playing at *Cheſs*, (not that he accounted it

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unlawful in it self, but) as it had been an Occasion of stirring up Passion, and of too great an Expence of precious time.

(8.) A gracious Heart is humbled even for unknown Sins. As *Latimer* said, 'Every Man hath two heaps of 'Sins, one of known Sins, ano-'ther of unknown. And Dr. *Preston* says, 'I may boldly say this, 'Take that Man that thinks 'worst of himself, and he is worse than he thinks 'himself to be. Though I confess we sometimes meet with Persons under the power of Melancholly, who fancy themselves guilty of such Sins, as they are not justly to be charged with. We find such, very ready to bear false witness against themselves; sometimes fancying, they had made a Contract, and were in League with the Devil; sometimes concluding they had sinned the unpardonable Sin against the Holy Ghost, *&c.* but groundlesly. Thus in some particular respects, a Man may think worse of himself than he is, he may conclude some things to be Sins which he hath done, which the Law of God forbiddeth not; or he may imagin he hath committed this or that Sin, which indeed he has not committed: but it is an Error in his Imagination to think so. Yet thus far there is a Ground for what Dr. *Preston* says. 1. That there is more *Evil* in Sin than we can apprehend. We cannot fully conceive what evil there is in it, and how vile we are in our selves by reason of it. 2. There is that Depth of Sin and Deceit in our Heart, (*Jer.* 17. 9.) which we are not able justly to fathom: and that multitude of Errors and Deviations in our Lives, which

Serm. 5 before K. Edward 6. fol. 68.

Of Humiliation, pag. 78.

which we are never able to sum up, (*Psal.* 19. 12.) Thus they that know most of themselves, who are at most pains in searching and trying their ways, must conclude after their most diligent search, that there are many more Sins which the Lord could charge them with, which they could never yet find out and discover. And this is matter of Humiliation.

Some may ask, How should one be troubled for *unknown* Sins? *What the Eye sees not, the Heart rues not.*

Answ. It is true, a Man cannot grieve for them *particularly*, unless they were particularly known. But besides the *habit* of Godly Sorrow in a gracious Heart, inclining the Soul to repent of any such Sins *in particular*, as any of them are brought to ones knowledg, or remembrance; there is oftimes also an *actual* sorrowing for them in *general*. The gracious Soul questioneth not, but he hath more Sins, than he knoweth of, and as he cannot but pray (with the Psalmist) to be *cleansed* from those *secret Sins*, which are not only concealed from others, but lye hid also from himself; so he cannot but grieve oft to think, that besides all the Sins he seeth in himself, there are many more, which he sees not. As if a Man concludes, he hath some great Distemper hanging on him, he will be troubled, though he know not his Disease in particular. Thus when others are hardly brought to any Sorrow for the Sins which they cannot but know themselves guilty of, a gracious Soul is humbled to think, there is much more amiss in the frame of his Heart, and course of his Life, than he is aware off. He hath many sad thoughts of Heart even for his unknown Sins.

(9.) I may add, A gracious Soul is inclined to mourn, not only for his own Sins, but also for the *Sins of others. Pia est illa tristitia alienis vitiis ingemiscere, non adhærere: contristari, non implicari: dolore contrahi, non attrahi.* Aug. If we mourn for our own Sins *with respect unto God*, we shall be grieved at others Sins also, as being against God. Sin is a *sad sight* to one that is truly Gracious, wheresoever he sees it. And most sad, to see it in those whom he loves most, in near *Relations:* or to see Sin growing common, and National, as thus God is more dishonoured. But they that *rejoyce in Iniquity*, and are *puffed up* and please themselves to see others worse than themselves, are not truly sensible of the evil of Sin.

Thus you see how Godly Sorrow may be known by its *extensiveness*, as to the Object.

(3.) Right Humiliation, and Godly Sorrow is *free*, and *voluntary*. Here many are meerly *passive*. Their Sorrow is forced, pressed from them. It is only from the *lash* on their Backs, or from the *lightning* of God's dreadful Comminations *flying in their Faces*, or the Flashes of Hell Fire in their Consciences. They are afflicted in their Consciences, when they do not desire to afflict their own Souls for Sin. They have *wounded Consciences*; not broken, and *contrite Hearts. A wounded Spirit who can bear?* Prov. 18.14. A wounded Spirit is a *grievous burthen:* a contrite Spirit is not so. When did you know one crying out of this? When others are afraid to see their Sins, as they would be affrighted at the *Apparition* of a deceased Friend; one of a contrite Heart would see them, is oft searching to find them out, oft calling himself to account, asking,

what

what have I done? (Jer. 8. 6.) and is for a Soul-ſearching Miniſtry, and for cloſe applying of thoſe Truths, that may help further to humble and break his Heart. He can heartily bleſs the Lord, when he can find his Heart in a tender melting frame. He looks upon a *contrite Heart*, and an *Heart of Fleſh*, as a choice and ſingular Bleſſing, and is never more *at eaſe*, than when his Heart is moſt melting, that he can pour it out before the Lord. And he would not for a World be in his former impenitent ſtate, when he was altogether inſenſible of the evil of Sin.

(4.) Godly Sorrow is moſt *inward*, moſt in ſecret: not only, nor ſo much in appearance before others. A true Mourner for Sin is a *cloſe Mourner*. He is not for putting on a *ſad Countenance*, making a ſhew of more grief and Sorrow, than he hath indeed. It is true, we are not to underſtand *Mat. 6. 16.* as forbidding all *outward expreſſions* of Sorrow. When our Saviour deſcribes the penitent Publican, *Luk.* 18. 13. it is thus, that he *would not lift up ſo much as his Eyes unto Heaven, but ſmote upon his Breaſt.* But in that place of the Evangeliſt *Matthew* our Saviour ſpeaks of *private Faſts*, which ſhould be carried on with *privacy*. And forbids an *Hypocritical* diſſimulation, with a *Phariſaical* affectation, and oſtentation. The *Phariſees* would appear unto Men what they were not, would put on a ſad Countenance, when they were far from an humble, and mortified Spirit. But Godly Sorrow chiefly *affects ſecrecy*. The *Dovelike Spirit* is for the clefts of the Rock, and *ſecret places* of the Stairs, Cant. 2. 14.

(5.) Godly Sorrow is *continued*, abiding. Sinners

ners have their Consciences awakened sometimes, and the Passion of grief stirred for a fit, it may be; they can weep at the hearing of a Sermon, that toucheth them; but their trouble is soon over. They are (as one says) "sometimes *Sermon-sick*; but no otherwise than "as Men are *Sea-sick*, who are well again as soon "as they come on Shore. Yea, this presently heals the matter with them, they are ready to conceit, that hereby they have made God amends. And thus the Storm, that was raised in their Consciences, is laid, and all is quiet again. Sinners have their *sad moods* sometimes, but like a *Morning Cloud*, which is soon blown over, and as the *early dew*, which soon goes away. Whereas a gracious Soul retains an humble broken frame of Heart for Sin, has a *Spirit of Mourning*. As the Psalmist says, [*My Sin is ever before me.*] I cannot look off from it, neither can I think of it, without Sorrow. Even when he may have good hope, through Grace, that God is reconciled to him, yet he cannot for all that be reconciled to himself. He is still grieved at the remembrance of his Sins, even when the Lord is *pacified* towards him. We read, Mat. 5. 4. *Blessed are they that mourn*, οἱ πενθοῦντες, they that *are mourning*. As the Participle, there used, may denote a *continued* act.

Vid. Dyke. *Deceitf. of the Heart.* p. 92.

Yea, one goes further, and layeth it down as not improbable, but that Godly Sorrow (though without any bitter ingredients mixed with it) shall be in Heaven. All Tears indeed are wiped from those Blessed Eyes. But the Question is of the *Act of the Understanding*, apprehending the evil of Sin, and

and of the *will disliking*, and being displeased with Sin; whether these are not for the *perfection of Nature*, and no oppression of it? And whether a clearer sight, and fuller taste of God's infinite Goodness, which the Saints have in Heaven, be not joyned or attended with a clearer and deeper sence and apprehension of the evil of their Sins committed here against so good a God? Which I leave to the discussion of better Judgments.

Vid Symonds. *Case and Cure.* p. 239.

(6.) Godly Sorrow is a *deep*, *intense* Sorrow: not slighty, and superficial. It is called a *great Mourning*, Zach. 12. 11. As it is a mourning for Sin, as the greatest evil. As Sin is the greatest evil, our greatest Sorrow should be for Sin. If outward troubles be as a *Thorn in the Flesh*, we should be *pricked to the Heart* with a sence of Sin, Sin should be as a Sword piercing thorow our Souls. As the Apostle *Paul*, that was never heard to say, O miserable Man that I am, in regard of the Bonds and Afflictions that did abide him here in the World; yet cryed out, *O wretched Man that I am*, in regard of a Body of Sin. A *Body of Sin* was more grievous to him than all his Sufferings in the Body. And proportionably to the measure of Grace any one attains to, as he grows in Grace, so his Sorrow for Sin riseth, his displicence against Sin encreaseth.

But here two or three *Questions* are to be answered.

Quest. 1. Are *Tears* necessary to evidence the Truth of our Repentance, and Sorrow for Sin?

Answ. 1. We find that the godly mentioned in Scripture, ordinarily were such as could *weep* for

Sin; yea, such as wept for the Sins of others. As *Ezra* confessed *weeping*, Chap. 10. 1. *Josiah* his Heart was tender, and he *wept* before the Lord, 2 King. 22. 19. And what Floods of Tears (think we) did *David* pour out for his own Sins, while (as he says *Psal.* 119. 136.) Rivers of Tears ran down his Eyes for the Sins of other Men? And see a *weeping Convert*, Luk. 7. 37, 38. Who even washed Christs Feet with her Tears. So *Peter* after his great Sin, in denying his Master, went out, and *wept bitterly*, Mat. 26. 37.

2. Men are oft called to Humiliation and Sorrow for Sin in Scripture under the term of *weeping*. See *Isa.* 22. 12. *Joel.* 2. 12. And *Jam.* 4. 9. Be afflicted and mourn, and *weep*.

3. God hath promised such a frame to his People in general, that they should *lament after him*, and follow him with Tears. See *Jer.* 31. 9. and 50. 4.

4. Yet *Tears* sometimes may be repressed through *excess* of inward Sorrow. The Heart is fullest of Sorrow sometimes, when it has no *vent*. *Leves dolores loquuntur, ingentes stupent.* *Seneca.*

5. Some, how great soever their inward Sorrows are, have so *dry a constitution* as will not afford *Tears*. Thus in regard of that difference there is in their natural constitutions, sighs and groans are more to some than plenty of Tears to others. And they may have far more inward Humiliation and Sorrow for Sin, though they cannot shed one Tear, than others, who have Tears at will.

6. *Tears* are not pleasing to God, but as proceeding from a *contrite Heart*. God is pleased with

a contrite Heart, though it cannot command one Tear: when the greateſt abundance of Tears are not acceptable, without a contrite Heart. There are hypocritical Sighs and Tears, as there are hypocritical Confeſſions.

7. But if we can *weep freely* for outward loſſes or croſſes, that befal us, and yet never weep for Sin, this is a ſhrewd ſign that we are Strangers to Godly Sorrow. Thou that haſt Tears enow, and too many to ſpend about thy Worldly Troubles, ſure, it is not from the dryneſs of thy Brain, or from unaptneſs in thy natural temper and conſtitution, but from the *hardneſs of thy Heart*, if thou never ſheddeſt Tears for thy Sins.

Queſt. 2. Whether one truly gracious, may not have *more grief* for ſome great outward Tryal, as the loſs of ſome dear Relation, &c. than he hath for Sin?

Anſw. 1. However it is *de facto*, yet *de jure* every one ought to grieve more for Sin, than for Affliction. The *Love of God* requires it. In the Afflictions that befall us the *will of the Lord is done*, (and whatever we *ſuffer*, we ſhould ſay, *The will of the Lord be done:*) but in Sin his will is croſſed, and diſobeyed. There is nothing ſo contrary to God, as Sin. Yea, as the love of God, ſo a *regular ſelf-love* requires it, that we grieve moſt for Sin. There is nothing ſo contrary to our Souls Intereſt, and Happineſs as Sin.

2. We muſt diſtinguiſh betwixt grief, as ſeated in the *ſenſitive Faculty*, as it is a Paſſion; and as it is ſeated in the *rational Powers*, Underſtanding and Will. So the *Paſſion of Grief* may be greater for ſome ſadly, preſſing, pinching, and ſmarting Tryal

and Affliction, than for Sin, in one that hath true Godly Sorrow. As Grief is common to us with brute Creatures (and as they say, the Hart when taken by the Hounds, sheds tears) the *sensitive Faculty* and one truly gracious may feel a deeper impression of trouble from outward Afflictions, that are nearer to our sences; and yet the *rational part* has a deeper sence of Sin, and is more disquieted for it. As 1. The *practical Understanding*, and Judgment accounts Sin a greater evil, than all Afflictions. A worse kind of Evil. An Affliction may be grievous, but Sin is odious, and is accounted odious, One that hath true Grace, sees himself to be more vile by Sin, than all the Afflictions in the World could make him. 2. There is a greater *dislike* of and *displicence* against Sin in *the Will*. It's possible that a Man might dye with less pain, than he must indure in some cases to preserve his Life, and yet he would chuse to submit to great pain, rather than to the most easy Death. A Womans *travelling Pangs* may be more grievous to sense, than the *Pangs of Death* would be; yet ordinarily Women would chuse to endure the former, rather than the latter. Thus a gracious Soul had rather any Affliction should befal him here, than to be left under the Power of Sin. And he is so grieved for his Sins past, that he could wish he had been sick in his Bed, taken up with pains at that time he was taken up with the pleasures of Sin. He would submit to any Affliction, and acknowledg God's Faithfulness in afflicting him, may he find this Fruit of it, even the taking away of Sin. He would kiss the Rod, that whippeth Folly out of his Heart.

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3. One that is truly gracious, is often grieved, that he has been apt to exceed in his grief for and under his Afflictions, and that he hath grieved no more for Sin, that here he falleth ſhort. He repenteth of his immoderate worldly Sorrow, revoketh what he hath done, is heartily ſorry that any of his Sighs and Tears ſhould *run waſte*, or have been miſpent, when he hath ſpent too few on his Sins. Thus by an *after-Act* he would *ſubſtract*, and deduct from his worldly Sorrow, and make what *addition* he can to his Sorrow for Sin. It is a real grief and burthen to his Spirit, that Sin hath not been a greater grief and burthen to him. Which one calleth a *Reflexive Grief*. Beſides a *direct* grief for Sin, there is alſo in a gracious Heart a *reflexive* grief, as it is oft ſad to think, how far ſhort it falleth in mourning for Sin as it ought. And thus immoderate worldly Sorrow is oft an *occaſion* of the increaſe of godly Sorrow; a ſinful dejection under ſome outward croſs is an occaſion of deeper Humiliation for Sin. A gracious Soul upon a ſerious reflection, and review of it ſelf, is aſhamed of his being ſo caſt down under worldly troubles, and that he is no more humbled under all his Sins.

4. One that is truly gracious may be more moved at ſome great Affliction *for a fit*: but his Sorrow for Sin is deeper rooted, and of longer continuance. It is true, that commonly (as Mr. *Greenham* ſaid) "When Affliction lieth heavy, Sin lieth "light. But the greateſt worldly troubles do not affect the Heart of one that is gracious, *at ſuch a diſtance* as his Sins will do. In a little time he gets over that perturbation of Spirit, raiſed by an Affliction: while his trouble for Sin ſtill remain-

eth. He can think of many an Affliction past, and bless the Lord for his Faithfulness in the same. As grievous as they were for the present, yet he sees, he could not well have been without them. But he is oft renewing his Sorrow for old Sins. When he may be grown old, yet he oft calls to mind the Iniquities of his Youth with shame and grief.

Quest. 3. Whether can one mourn, and *grieve too much* for Sin?

Answ. 1. As grief is seated in the *rational Faculties*, so it is hard for any one to exceed.

As it implieth a sense, or *apprehension* of the *evil*, and *vileness* of Sin. One can hardly think worse of Sin, than it deserves; unless he conceit *erroneously*, that God suffers dammage in his very Being, and essential Glory and perfection by it: (whereas it is not in the Power of all the Sinners in the World to hurt him in the least, *Job* 35. 6, 8. He is over all God *Blessed for ever*, Rom. 9. 5.) Or unless a Man should think his Sins so great, that the Satisfaction, and Merits of Christ could not expiate them, or that the free Grace of God could not pardon them. * But otherwise not *derogating* from the Honour of God, and Jesus Christ, I know not how we can have too bad thoughts of Sin. As it is against an infinite Majesty, against the Will of God, against his declarative Glory, which shineth forth in his most wise, and righteous Laws, and should be held forth by all his Creatures, especially by Man, a reasonable Creature; thus there is more *intrinsick evil*, and vileness

* Tanta est autem & benignitas Omnipotentiæ, & Omnipotentia benignitatis in Deo, ut nihil sit quod nolit aut non possit relaxare converso. *Fulgent. Epist.* 7.

neſs in Sin, than our narrow Capacities can fully conceive.

And as Grief for Sin imports the *Will's diſlike of it*, it is not poſſible that we ſhould be too averſe from Sin, that we ſhould hate Sin too much, or be too much diſpleaſed at it.

2. But as Grief is in the *ſenſitive part*, and as it is expreſſed outwardly by Sighs, Groans, and Tears, it may be too much. Though indeed there are very few that erre on this hand. But what the Apoſtle writes to the *Corinthians* concerning the inceſtuous Perſon, (2 *Cor.* 2.7.) that upon his repentance they ſhould comfort him, leſt perhaps he ſhould be [*ſwallowed up of overmuch Sorrow*,] is obſervable here; as it implieth, that even Sorrow for Sin may be *overmuch*.

3. The *Paſſion of Grief* is required to be exerciſed about Sin, not meerly *for it ſelf*; but in order to a further end: As (*ver.* 9.) to imbitter Sin to us, to endear Chriſt to us, to make us more willing to part with Sin, and to cloſe with, and accept of Jeſus Chriſt. And therefore that Sorrow which *reacheth not* the End, how great ſoever it may ſeem, is not *enough*.

4. There are other and *higher Duties* that Chriſtians are alſo called unto. And Duties muſt be ſo managed, that one may not claſh and interfere with, and exclude and juſtle out another. They ought to be ſo carried on, as one may not obſtruct and hinder, but further on and promote another. Now a Life of Faith in Chriſt, and a Life in the Love and joyful Praiſes of God, is that which indeed all Chriſtians ſhould deſire to live, and ſtudy and endeavour by all means to attain unto. And

our *Sorrow for Sin* ſhould be a *Preparative* to Joy and Delight in the Lord, and ſhould be an Help to cloſe and comfortable walking with God. And for a Chriſtian to be wholly taken up in poring on his Sins, and mourning over them, neglecting the exerciſe of Faith, and the drawing out of his Heart to God and Jeſus Chriſt, in love and thankfulneſs, is a very great *practical Error*, which muſt needs keep his Soul *low in Grace*, as well as in Comfort.

5. That Sorrow which is *without Hope*, which caſts the Soul into * Deſpair, is quite *overmuch*, a dreadful *extreme*. When Souls are taken off from thoſe general Grounds of Hope, *ſcil.* God's abundant Goodneſs and Mercy, the Fulneſs and All-ſufficiency of Chriſt's Satisfaction and Merits, the Freeneſs of the Offer of Grace to all that will accept it; what can be expected, but that ſuch ſhould be overwhelmed and ſwallowed up of Sorrow? As a Man falling into a deep River, periſheth if he let go, and loſe his hold. A deſpairing Sorrow is an *Extreme* oppoſite to godly Sorrow. True Humiliation for Sin, as againſt God, is a *giving glory to God*; but Deſpair of ever finding mercy, though we ſhould ſeek to him, this is a great diſhonour to God, a denial of his Goodneſs, Grace and Truth; as it is alſo a great diſhonour unto Chriſt, a denial of his Willingneſs, or of his Ability and All-ſufficiency to ſave all that come unto God by him.

* Qualecunque ſit ergo peccatum, a Deo quidem poteſt remitti converſo, ſed ille ſibi remitti non ſinit, qui deſerendo contra ſe indulgentiæ oſtium clauſerit. *Fulgent.* Epiſt. 7.

6. When Sorrow is more than *Nature can bear*, ha-

hazarding Health and Life, or clouding Reason, crazing the Brain: This is plain *over-doing*. Thus indeed one should become unfit for the right discharge of this, or any other Duty; yea, become a *stumbling-Block* in others way, and prejudice many against serious Godliness, as if it tended to Melancholy or Distraction.

Thus far of Sorrow for Sin. I might also have laid down the *Concomitants* of godly Sorrow, by which it may be known: but (because I would not over-burden the Reader, and I have exceeded the bounds of my first Intentions,) I shall let them pass. Only one I must take notice of, because a main *essential Part* of true Repentance, *viz.* A *forsaking of Sin*, and *real Reformation*. As one says well, "I had rather be "that Christian that *loaths him-* "*self* for Sin, *resolveth against* "it, and *forsaketh* it, though "he cannot weep for it; than "one of those that can *weep to* "*day*, and *sin again to morrow*, "and whose *sinful Passions* are "quickly stirred, as well as their *better Passions*.

Mr. B. *Christian Directory*. pag. 317. §. 17.

Nunc autem cùm abundantiùs otiosa verba & scurrilia profluant, quàm prius lachrymæ. *Bern.* de Adventu Dom. *Ser* 4.

So I come to that *other Part* of Repentance, which is *Turning from Sin unto God*. As in the Testament the Word *schubh* is commonly used, for which the Seventy have ἐπιστρέψαι, to which the Word μετανοεῖν (which is most * used in the New Testament) doth answer; as the Latine *resipiscere*.

* In N. T. quinquies in universum occurrit, τὸ μεταμέλεσθαι. *Chamier.*

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There is more in Repentance than Sorrow for Sin. We read, 2 Cor. 7. 10. *Godly Sorrow worketh Repentance*, μετάνοιαν. *In Græco ſono pœnitentiæ nomen non ex delicti confeſſione, ſed ex animi demutatione compoſitum eſt.* So Trouble of Mind, without a Change of Mind, is not ſound Repentance. And a real *Change of Mind* there cannot be, but there will alſo be a *Change of Life*. To *repent* and *turn*, are again and again joyned in Scripture, as *Synonyma's*, or one exegetical of the other. Ezek. 18. 30. *Repent, and turn your ſelves from all your Tranſgreſſions; ſo Iniquity ſhall not be your Ruin.* Ezek. 14. 6. *Repent, and turn your ſelves from your Idols.* Acts 3. 19. *Repent ye therefore, and be converted, that your Sins may be blotted out.* And compare 1 *Kin.* 8. 47. with 2 *Chron.* 6. 37. In the former we read, [*If they ſhall bethink themſelves — and repent*]; In the latter thus, [*If they bethink themſelves --- and turn*]. There is no Repenting without Turning.

Tertul. adv. *Marcion.* l. 2.

This *Turning* hath two *Terms*, (as all Motions and Mutations have): *A quo, & ad quem.* The Term *from which* a repenting Sinner turneth is Sin. It is from *dead Works*, Heb. 6. 1. *From Idols*, Ezek. 14. 6. *From his evil Way*, Jonah 3. 8. *From all his Tranſgreſſions*, Ezek. 18. 30. Sin is a *Turning from God*, Repentance is a *Turning from Sin to God* again. Jer. 8. 6. *No Man repented him of his Wickedneſs.* — (How did that appear? thus,) *Every one turned to his Courſe, as the Horſe ruſheth into the Battel.* When a Sinner repents, he *makes a ſtand*, asking his Soul, *What have I done?* yea he *faceth about*: wherein he hath done Iniquity, he would do ſo no more.

The

The *Term unto which* a repenting Sinner turneth, is *mediate* or *ultimate*. The *mediate* Term is God's *Testimonies*; Psal. 119. 59. *I thought on my ways, and turned my feet unto thy Testimonies.* It is but an half turn to be turned from the practice of Sin, but not to the practice of Holiness. The *ultimate* Term is God, *Hos.* 5. 4. & 12. 6. *Acts* 26. 20. That *they should repent, and turn to God.* This in general.

But hence it is a plain Case, that such Sinners remain impenitent, who still continue as bad as ever, if they do not wax worse and worse, more profane and debauch'd. As *Moses* said to that froward People, Deut. 9. 24. *You have been rebellious against the Lord, from the day that I knew you.* How many are there of whom one may say the like? They that knew them many years since, knew them to be profane Swearers, Pot-Companions, Scoffers, Haters of them that are good, Enemies to God and Godliness; and they are the same at this day. Now without such an extraordinary *Spirit of Discerning*, as the Apostle *Peter* had, one may plainly perceive such to be yet in the *Gall of Bitterness*, and *Bond of Iniquity*, (as he said of *Simon Magus*, Acts 8. 22.) And what will become of such, if they repent not of their Wickedness, it is easy for any one that looketh into his Bible (without a *Spirit of Prophecy*) to foretell. You read their Doom, Psal. 11. 6. *Upon the wicked he shall rain Snares, Fire and Brimstone, and an horrible Tempest: this shall be the Portion of their Cup.* Psal. 68. 21. *Our God shall wound the Head of his Enemies, and the hairy Scalp of such an one as goeth on*

Ubi Emendatio nulla, Pœnitentia necessario vana. *Tertul.* de Pœnitentia.

still

ſtill in his Treſpaſſes. So ſee 1 *Cor.* 6. 9, 10, *Rev.* 21, 8. & 22. 15.

But becauſe ſome are outwardly reformed, who are not inwardly renewed, or throughly changed, let us come to the Queſtion.

Queſt. How may a Man know that he truly forſakes Sin, and turns from it ſo, as will evidence a ſound Repentance?

Anſw. 1. When it is from a right Principle. As 1. From a right Fear of God; from a *child-like Fear of offending*, and not a meer *ſlaviſh Fear of ſuffering.* Prov. 3. 7. *Fear the Lord, and depart from evil.* Prov. 16. 6. *By the Fear of the Lord men depart from evil.* As we read of *Job*, he was one that *feared God, and eſchewed Evil*, Job 1. 1. And *Nehemiah*, (Neh. 5. 15.) *So did not I, becauſe of the fear of God.* Are we careful to eſchew Sin with reſpect unto God, and not only to Men, or to our ſelves? Indeed there is a lawful and good uſe to be made of Divine Threatnings, to reſtrain us from Sin; they are a fit Object to work on our Fear; and we are commanded to *fear him that is able to deſtroy both Soul and Body in Hell*, Mat. 10. 28. Luk. 12. 5. And commonly this is the firſt *Motive in place*, though the *laſt in dignity* and worth, (as Mr. *A. Burgeſſe* ſays). But more of this, when I come to ſpeak of the Grace of Fear. At preſent note, If we are only reſtrained, and kept in by a *Fear of Puniſhment*, this is but a natural Principle, and ſhews only a ſlaviſh Spirit. To follow Vertue only or chiefly in hope of Reward, is *mercenary*; to flee Vice only or chiefly for fear of Puniſhment, is *ſervile.* But where the true Fear of God ruleth in the Heart, there is a Fear of diſpleaſing and offend-

offending God, and not only of ſuffering.

2. When we forſake Sin out of *Love to God.* Pſal. 97. 10. *Ye that love the Lord, hate Evil.* So this is right, when our Love to God will not ſuffer us to walk contrary to him. *Jer.* 44. 4. *Oh do not this abominable thing that I hate.* When this is a prevailing Argument to keep us from Sin, that God hates it, this would ſhew that we love God. When we would not diſpleaſe him, would not grieve his Spirit, and would not diſhonour God, (as we would be aſhamed to wrong and abuſe our *beſt Friend*) and would not be ſo unlike to God as Sin makes us, and would not follow ſuch a Courſe, as would *ſeparate* betwixt us and our God, and would *hinder* our Communion with God; theſe things would ſhew a loving, child-like diſpoſition towards God, and that we *forſake* Sin from a gracious *Principle.*

3. When we forſake Sin from an *hatred* of it. When Sin is not onely barely left, but loathed; when we turn from it, having our Hearts turned againſt it. Pſal. 101. 3. *I hate the Work of them that turn aſide*; (then it follows) *it ſhall not cleave to me.* Prov. 8. 13. *The Fear of the Lord is to hate Evil*; not only to depart from Evil, but to hate Evil. There is a Contrariety and Oppoſition betwixt Grace and Sin. Where true Grace is therefore, there is not only a declining of Evil from the force of Education, or Example, or as being moved with Rewards promiſed, or Puniſhments that are threatned; but there is an Averſneſs to Sin it ſelf, from a contrary Principle within, a Deteſtation of it, an Antipathy againſt it. It is part of the Deſcription of a wicked Man, Pſal. 36. 4. that *he abhorreth not evil.* And a bare Abſtinence from the out-

ward Act of Sin is not enough, without an *abhorrence* of it. While a Man retains a *secret love*, and liking of Sin (in Gods account) he *lives in Sin*; though he refrains from the grofs outward Act. Though one be not drunk with the Drunkards, though one doth not ſwear with the Swearers, nor mock and taunt with the Scoffers; yet it is bad enough, to *have pleaſure in them* that are ſuch, (Rom. 1. 32.) As it is a ſign that we do not truly hate Sin, if we are not willing to forſake it; So on the other hand, we do not rightly forſake Sin, if we do not hate it.

† Quid quod volumus tacti origo eſt? — Vaniſſimum eſt dicere, volui, nec tamen feci. — Sicut malum non perficis, nec concupiſcere debueras. *Tertul. de Pœnit.*

There are ſome whoſe Sins leave and forſake them, rather than they leave and forſake their Sins. Some there are, who do not put away their Sins, but are forced to part with them. As *Pharaoh* was forced to let *Iſrael* go. As *Phaltiel* parted with *Michal*, when he could keep her no longer; but was ſad at parting, 2 *Sam.* 3. 16.

But there is a great difference betwixt a Mans parting with what he loveth, and his caſting away what is loathſome to him. It is very unpleaſing, and grievous to him, to part with what he loveth. And this ſhews a Man's love to Sin, when he is ſad to think of parting with it; when it is grievous to him, to think of parting with his vain Companions, ſinful Pleaſures, &c. When it is very unpleaſing to him, to hear his Sins ſpoken againſt, reproved, and threatned. When it is irkſome to him, that Parents, or Governours keep him in, will not ſuffer him to take his Swing; or when he is under reſtraint

ſtraint by Poverty, Sickneſs, &c. But what a Man loaths, and abhors, he is moſt willing to put away. Such things as one hath an *Antipathy* againſt, he is ready to flee from, or is not at eaſe, till they be removed out of his ſight. So a Man that loaths Sin, how earneſtly does he deſire to be rid of it? how glad would he be, to have Sin removed quite out of his ſight? He could not be ſatisfied only with a removal of the *Guilt* of Sin, to be left under the *Power* of Sin. The preſence, and prevalency of Sin, greatly afflict him. The very preſence of Sin is a ſad annoyance, and diſturbance to a gracious Spirit. A Man cannot delight in the Company of thoſe he hates. So if we hate Sin, we are ſick of it, weary of it, we would have no more to do with it. And this is a right turning from Sin, when it is caſt off, and abandoned with hatred, and deteſtation. So

A turning from Sin is to hate it.

4. When it is forſaken from a firm, and *fixed reſolution* in the Soul againſt it. Many have a *wiſhing Will* (as Mr. *Perkins* ſays) but no *ſettled purpoſe*. But now where the *Fear* and *Love of God*, and *hatred of Sin* prevails in the Heart, there will be a rooted, *ſettled reſolution* againſt Sin.

Vid. *Caſes of Conſc.* l. 1. c. 5. §. 4. p. 16. in Vol. 2.

2. It is a good ſign, that a Man truly forſakes Sin, when he ſetteth againſt his *inward corruptions*, and feareth to Sin *in ſecret*. Some are tender of their credit, while they have no *tenderneſs of Conſcience*: as they are not afraid of being guilty of thoſe Sins *in ſecret*, which they would be aſhamed, that others ſhould know. Cloſe Chapmen, cunning Gameſters, that love to *play under-Board*. Some are

are for their private Walks, and so sly, that others shall have much a doe to trace them. Their way is like the *way of a Serpent on the Rock*, or of *a Ship in the Sea*. But let such know, *The Eyes of the Lord are open upon all the ways of the Sons of Men, to give every one according to his ways, and according to the fruit of his doings*, Jer. 32. 19. Prov. 5. 21. There is no blind-folding of the Eye of God's Omniscience. And as he sees the most secret Sins; so when at last he shall *turn the way of the wicked upside down*, he will lay all open to the view of the whole World. There is *nothing secret*, which *shall not be revealed: nothing hid, which shall not be made known*. Your secret Sins will one day find you out, and will come out at last.

To forsake Sin is to abhorr all secret Sins.

But he that truly forsakes Sin, dares not allow of Sin in secret. Yea, he is for mortifying his most *inward* corruptions. He would not that *any way of Wickedness* should be found *in him*, Psal. 139. 24. It is not enough to put Iniquity out of our hands, while we *regard Iniquity* in our Hearts. What is it, to be like the *Pharisees*, that were only for *making clean the outside of the Cup, and Platter?* We must not only cleanse our Hands, but see to the *purifying of our Hearts*, Jam. 4. 8. You would think such worthy of derision, that sweep before their Doors, while they care not how sluttish the House is within. A Wound may have its course of bleeding outwardly quite stopt, and yet be deadly, if it bleeds inwardly. Oh, how many, whose Spiritual Wounds *bleed inwardly*! Many whose Consciences tell them, the Act of Uncleanness would be too gross, that yet allow themselves in speculative Wickedness. And what streams of unclean thoughts, of proud thoughts,

thoughts, of envious and malicious thoughts? What ſtreams of carnal, covetous thoughts are continually iſſuing from their Hearts without any check?

3. It is a good ſign indeed, that a Man truly forſakes Sin, when he *eſpecially* ſetteth himſelf againſt his *ſpecial ſin*. Pſal. 18.23. *I was upright before him: and I kept my ſelf from mine Iniquity.* When a Man is for getting down and keeping down thoſe Sins, to which he is moſt inclined, this ſhews he is no longer in league with Sin.

It we are not great Strangers to our own Souls, we ſhall find our ſelves more prone to ſome one Sin, than to other. One to Pride, another to Covetouſneſs, another to ſenſual Pleaſure, another to Paſſion, *&c.* And though where there is true Grace, no known Sin is ſuffered to *reign*, is fully and quietly obeyed, yet ſome Sin may *tyrannize*. A *Maſter-Sin* is not always a *reigning Sin*. Though a Learned, and Judicious *Divine* queſtioneth, whether ſome *particular Sin* in a Child of God may not be ſtronger, than the particular gracious habit that is oppoſite unto it. And as he ſays, "That they *err*, who tell us that all Sin "is *equally* mortified in the *habit*, common experi- "ence fully proveth. Yet ſuch Sin is ſo far from having *abſolute command* and *dominion* over one truly gracious, that the more he finds its ſtirring and prevalency, ordinarily the more he bends the ſtrength of his Prayers and Reſolutions againſt that Sin. That Sin is wont to coſt him moſt Sighs, and Tears. And though he be ſorely *foiled* by it ſometimes; yet he is ſtill for renewing his *Conflict* with it. He does

Mr. *B.* Cathol. Theol. *Part.* 2. *p.* 103.

not yeild up himſelf unto it. It is *the evil he would not:* it is a thing *which he hates*, Rom. 7. 15, 19. And that Sin, which is more the matter of our Grief and Sorrow, than of our Delight; which is *more hated*, than *loved*; which we are not for keeping, but would gladly part with, and would account it a ſpecial Mercy, a deliverance indeed, to be freed from; that Sin is not *reigning*, however for ſometime it may *tyrannize*, and ſadly oppreſs the Soul.

One thing more I muſt add here, That ſometimes Sinners are for *changing*. They ſometimes *fall out* with one Luſt they had been in league with, to *fall in* with another, with which now they are more pleaſed. A Sinner that was formerly devoted to *Voluptuouſneſs*, and cared not what he ſpent about his ſenſual pleaſures, may now be more taken with worldly Riches: *Covetouſneſs* may have got hold on him, whereupon he may be ſo changed in his courſe, as if his Voluptuouſneſs was mortified. One that hath been profane, may leave his profane courſes, and turn into a way of *ſtudied Hypocriſy*, to get a Name, and make a Show in the World. When (Alas!) this is but a fairer, and *ſmoother way* to Hell. To turn from one Sin to another, is not to forſake Sin. This is but like the *turning of a Door upon its Hinges* (*movetur, ſed non promovetur:*) or like the *Sluggards turning* from ſide to ſide *on his Bed*. It is nothing to decline and put away ſome Sins, becauſe they ſtand in the way of ſome other Luſt, to which a Man is more addicted. But indeed this is ſomething, for a Man to ſet againſt that Sin, which yet of all his Sins hath moſt Power, and the greateſt Intereſt; when a Man cannot reſt, till

till he has also got this Sin subdued, it shews there is *no Sin reserved*, though he have Sin still *remaining* in him, while here. So

4. Then a Man truly forsakes Sin, when he setteth against *all known Sin*. This evidenceth ones *opposition* to be against Sin, *as Sin*. And that Man, who would not allow himself in any *close way* of Wickedness, would not harbour any secret corruption, who would not spare any *darling-Sin*, who is engaged, and heartily strives against his *Master-Sin*; surely, that Man will as well resolve and strive against any other known Sin. When the *main strength* of Sin is broken, then there's hope of its falling more and more. And indeed if Repentance be sound, there is not a *partial*, but a *thorow-reformation*. Jer. 7. 5. *If ye throughly amend your ways, and your doings* —— Ezek. 18. 28. Because he considereth and *turneth away from all his Transgressions*, he shall surely live, he shall not dye.

Quest. *But who can say, I have made my Heart clean, I am pure from my Sin?* Prov. 20. 9. Does not the Apostle *James* say (chap. 3. 2.) *In many things we offend all?* And will you not grant, that the best upon Earth have *Sins of daily incursion*? How then do they turn away *from all* their Transgressions?

Answ. 1. There are no Sins *so small*, but the *deliberate*, licentious, *resolved* practice of them, is sufficient to prove a Man in a graceless and damnable Estate. Thus a Man may be *condemned* even for *idle words*, Mat. 12. 36, 37. So a Man may go to Hell *in earnest* for *foolish jesting*, and the like. And if any Man *seem to be Religious, and bridleth not his Tongue, this Man's Religion is vain*, Jam. 1. 26. *Small Crevices*, not lookt unto, may let in Water enough

to ſink the Ship. A little *prick at the Heart* is deadly. A *little Poiſon*, without uſing means againſt it, may give a Man enough, may be his *Bane*. Not only groſs Sins, but ſuch as many count *venial* matters, being indulged, and allowed of, may ſink Souls into Hell.

2. One that hath true Grace makes not ſo light of thoſe Sins of *daily incurſion*, as the Unregenerate are wont to do. He is humbled, and grieveth for them, condemneth himſelf for them, and according to the degree and meaſure of Grace he hath attained unto, he is watching and ſtriving againſt them. In ſome meaſure he is *turned from* them both in *Heart*, and *Practice* too. *Vain thoughts* abound not ſo much in him, his *idle words* ariſe not to ſuch a reckoning, as before, while he was inſenſible of the evil of them.

3. There is a great difference betwixt *groſs wilful Sins*, and *Sins of Infirmity*. Wilful, groſs Sins ordinarily committed, ſhew the utter abſence of Grace. *Pſal.36.1. The Tranſgreſſion of the Wicked ſaith within my Heart, that there is no fear of God before his Eyes.* Such as live in *preſumptuous Sins*, are plainly *under the Dominion of Sin:* and ſuch as are *under the Dominion of Sin* cannot be *upright*. So much we may gather from. Pſal. 19. 13. *Keep back thy Servant from preſumptuous Sins, let them not have Dominion over me: then ſhall I be upright.* Such are *Conſcience-waſting Sins*. What ſhould one think of ſuch as live in groſs known Sins; but that they are *dead in Treſpaſſes*, and *Sins?*

But continued Sins of *Infirmity* will not prove the *utter abſence* of Grace, but only *weakneſs*, and *imperfection* in Grace. A Man may be ſincere, and have

have a true *love to Holineſs*, and a real *hatred of Sin*, as Sin, that ſhall never be abſolutely freed from Sins *of Infirmity* while he lives; yet ſuch a one bears them as his *Burthen*, he complains of them, as worſe than any *natural Infirmities*, he deſires to be rid of them more and more. And thus *in voto & conatu*, in deſire and indeavour he forſakes all known Sin, breathing and preſſing after perfect Holineſs, though here he cannot attain to it.

Queſt. But may not one that hath true Grace yet fall into groſs Sin? as *David*, and *Peter* did?

Anſw. This is *poſſible* (we muſt confeſs) and more than poſſible: but (I hope) not *common*. Much leſs is it the *common practiſe* of ſuch to commit groſs Sins. If it was, what difference would there be betwixt the *Godly*, and *Ungodly*? 1 Cor. 6. 11. *Such were ſome of you: but ye are waſhed, but ye are ſanctified.* Though *Peter fell* fouly, yet he *aroſe quickly*, as we read, he went out, and *wept bitterly*. And it is probable, *David* had ſome remorſe for his Sin before *Nathan* was ſent to him, (though his Repentance was not anſwerable to the greatneſs of his Offence) but we no more find him guilty that way. It was a *warning* to him. Though we cannot determine, how oft a Godly Man may fall into groſs Sin; Yet certainly, there is a difference betwixt a Godly Mans *falls* and the wicked Mans *walk*. Indeed ſuch groſs Sins being *evidently known* to be Sins, and great and grievous Sins, more hainous in their *own nature*, uſe terribly to *allarm* the Conſcience, when committed; that without an *hatred* of, and *fixed reſolution* againſt them, a Man can have no evidence of the truth of

his Repentance. And a fixed Reſolution againſt ſuch Sins will not ſtand with the frequent and ordinary practice and commiſſion of them.

5. It is an hopeful Sign that a Man truly forſakes his Sins, when he is for *undoing* what he hath *done* amiſs (ſo far as in him lieth): That is,

1. Heartily wiſhing he had never done ſo, wiſhing he had rather been ſuffering under the Hand of God at ſuch and ſuch a time, when he was ſinning againſt God; wiſhing he had rather begged his Bread, than got an Eſtate by Injuſtice, Fraud, Theft; wiſhing he had been lower in the World, ſo that his Corruptions might be brought down. As one ſays, He that doth not *wiſh* he had never committed ſuch Sins, hath a will to commit them ſtill, ſuppoſing the like Opportunities and Temptations.

Pœnitentia eſt reflexio intellectus ad improbandum malefactum; affectio nolendi feciſſe. *Scalig. Subt.* p. 1010.

2. Being ready to make Satisfaction and Reſtitution in ſuch Caſes, and ſo far as he is able. Indeed as Sin is againſt God, no meer Man could ever *make Satisfaction*, but that Work is proper and peculiar unto Jeſus Chriſt, God-Man. Yet as we may have wronged others, in many Caſes we may and ought to make them Satisfaction; and thus we ſhould after a ſort *undo* what we have *done amiſs*.

If we have wronged the Souls of others by drawing or encouraging them to Sin, we are under a greater *Obligation* to do what in us lyeth to draw them to Repentance, and turn them from Sin, that they be not undone by us and it. We muſt indea-

vour

vour to do as much good this way, as ever formerly we have done hurt. The *penitent Thief* indeavoured to bring his Companion in Sin and Suffering to Repentance, as we ſee, Luke 23. 40, 41, *Doſt thou not fear God, ſeeing thou art in the ſame Condemnation? And we indeed juſtly, for we receive the due Reward of our Deeds*, &c.

If we have wronged others in their *good Names*, by unjuſt Cenſures, falſe Reports, *&c.* We muſt willingly take ſhame for it, and be ready to *unſay* what we have unjuſtly ſaid againſt them.

If we have wronged others in their worldly Goods and Eſtates, we muſt be for repairing the Damage they have ſuffered by us, if it may be by *Reſtitution*; or if (we cannot make *Reſtitution* of the ſame thing unjuſtly taken or kept from them, then) by *Satisfaction*, with ſomething of as great worth and uſe to them, as the thing it ſelf would have been. This is ſo *plain a Duty*, that none can deny it; how few ſoever there are that will practiſe it. But true Repentance will put upon the practice of it. See a notable Inſtance, *Luk.* 19. 1. So *Ezek.* 33. 14, 15. *If he turn from his Sin, and do that which is lawful and right; if the wicked reſtore the Pledg, give again that he had robbed.* A Man turns not from his Sin of wrong-doing, but continues in it, till he is willing to make Reſtitution, or a Recompenſation for the wrong he has done.

Neque enim peccare deſiſtit qui alienum retinet. *Grotius.*

Si res propter quam peccatum perpetratur reddi poteſt, & non reſtituitur, pœnitentia non agitur, ſed ſimulatur. *Aug.*

Queſtion. But what if the Party wronged be dead?

Answ. Then what was due to him, becomes due to his Heirs or Executors, &c. to whom he hath left his * Estate; and we have no right to it. Or if the *Man have no Kinsman for one to recompense the Trespass unto, let the Trespass be recompensed unto the Lord*, Numb. 5. 8. What you are not lawful Possessors of, it is good to discharge your selves of, separating it to pious and *charitable Uses*, that is, to the Use of the *prime* and *absolute Owner*, (when you cannot restore it to the *proper Owner*). But otherwise, the *Lord hates Robbery for Burnt-Offering*, Isa. 61. 8. It is abominable that any should steal, and take away any thing unjustly from their Neighbour, with an intent to serve God with what is not their own.

* Si debet ei pecuniam, reddit eam hæredibus ejus, si non novit ullos hæredes, relinquit pecuniam in Curia, & confiretur. In lib. *Mussar.* fol. 18. p. 2. Vid. M. Pol. *Synops.* in *Mat.* 5. 24.

And the like Course is to be taken, when a Man knoweth not whom or how many he hath wronged. *Dan.* 4. 27. *Break off thy Sins by Righteousness, and thine Iniquities by shewing Mercy to the poor.* Such as have been scraping Estates together by covetous practices, by oppressing, over-reaching and defrauding others; such as have made it their Trade to injure as many as they could, who have had dealing with them; such as can never find out all that have suffered by them: as they would manifest their Repentance to be serious, must be ready *to do good to all as they have opportunity*, and must so much the more abound in *Acts of Charity*, as before they have abounded in the contrary.

Quest. But what if a Man hath been so injurious to others, that his whole Estate will not make Satisfaction?

Answ.

Anſw. This is a ſad Caſe indeed! But he ought to go as far as he can in ſatisfying thoſe whom he hath wronged; and what he cannot do at preſent, he muſt *reſolve*, and be willing to promiſe to make full ſatisfaction when God makes him able, (unleſs the injured and ſuffering Party freely releaſe and diſcharge him). Yea, when he cannot do it of himſelf, he ſhould improve his Intereſt in Friends, if they would be perſwaded to help him out. And this is certain, that true *Peace of Conſcience* cannot be *bought too dear*, though all a Man hath in the World goes for it. In this Caſe a Man ſhould be for undoing his Sin, (ſo far as he can) although it would be his undoing in the World.

2. When a Man by extream Poverty is quite diſabled to make Satisfaction for the Wrongs he hath done. Though the Act thus becoming impoſſible be not neceſſary; yet the Will, I ſay, a Will to ſatisfy if he was able, or when he ſhalll be able, is neceſſary, without which there is no Evidence of his true Repentance of the Sin, or that the Sin is pardoned. There muſt be a ſerious and hearty willingneſs to do it, if a man be in a capacity to do it; and this ought to afflict him more than ſimple Poverty, that he cannot do it.

6. One that is indeed turned from Sin, ordinarily is very careful to avoid *Occaſions of Sin*, ordinarily fears to run upon Temptations. As the burnt Child dreads the Fire.

7. Such an one having his Heart turned againſt Sin, ordinarily ſhunneth and abſtaineth from the very *appearance of Evil*; what looketh like Sin he is wont to ſtartle at; he would keep as far from Sin as may be; he fears to come near it.

1. Such

8. Such a one would *turn others* from *Sin* too. He would not, that others ſhould walk on in Sin, if he can hinder it. He is oppoſing Sin in others; eſpecially in thoſe who are near and dear to him, and in whom he hath moſt Intereſt. And ſuch as formerly he was drawing to Sin, he will look on himſelf as doubly engaged, to do what he can to help them out of the Snare. Thus ſuch as have been notorious in Sin and Wickedneſs, after Converſion are ordinarily ſeen to be moſt zealous againſt it.

9. One that rightly turneth from Sin, would never *return* to it more. He will ſay as *Ephraim*, *What have I to do any more with Idols?*

Sometimes a Sinner and his Luſt ſeem to be fallen out, but they are ſoon piec'd again. He may be *angry with Sin* for a fit, but does not *hate* and forſake it. Now when the unclean Spirit returns, after he ſeem'd to be caſt out, he uſeth to get ſtronger poſſeſſion, that the *laſt Eſtate of that Man is worſe than the firſt*, Luk. 11. 24, 25, 26. The Apoſtle *Peter* ſpeaketh after the like manner of ſuch as had *eſcaped the Pollutions of the World*, but were afterwards again *intangled and overcome, as the Dog returns to his Vomit*, *The latter End*, ſays he, *is worſe with them than the beginning*, 2 Pet. 2. 20, 21, 22.

But a right forſaking of Sin is ſet forth by ſuch Expreſſions, as *plucking out the right Eye*, *cutting off the right Hand*, Mat. 5. 29, 30. (and there is no reſtoring any of theſe Members, when ſeparated from the Body) And by *crucifying the Fleſh*, Gal. 5. 24. And *mortifying the earthly Members*, Col. 3. 5. In true Repentance Sin receives its *Death's Wound*. Though it ſtir and ſtruggle ſtill, its *Head is broken*; yea,

yea, it is wounded at the Heart, ſo wounded that it can never recover its full Power and Dominion. Now it is *dying*, though but a *lingring Death*. How many that do but ſeemingly oppoſe, that deſire not, reſolve not on the Death of Sin? They are but like *Fencers*, they do not fight in good earneſt: As *Fencers* ſometimes ſeem to be in a deadly Feud, while ſecretly they are in League, and very good Friends.

Some reform *for a fit*, but ſoon face about, and as *Lot's* Wife, *look back upon Sodom*. Some part with their Sins, as *Mariners* throw their Goods over-board in a Storm, who are ready to gather them up again when the Storm is over; ſo they will *ſeek their Luſts again*. Such a temporary Reformation is little worth. This is not the Repentance never to be repented of. There is *Joy in Heaven* over a Sinner that truly repents and turns from Sin; but when a Sinner is for returning to his *old Sins* again, none but the Devils and wicked Men can be pleaſed with this ſight.

True it is, a godly Man oft ſinneth againſt his *Reſolution*, but he ſinneth not with *Reſolution*, as the ungodly do. His Will and Reſolution is ſtill againſt Sin, though Corruption remaining in him, raiſed by the Violence of Temptation, ſwelleth and floweth *over the Bank* of his ſet Reſolution.

(10.) He that truly forſakes Sin, turneth ſo from Sin, that withal he *turneth unto God*.

And thus I come to the Term unto which the repenting Sinner turneth.

For

For one to reſt here, that he has left ſuch and ſuch Sins, unto which he was addicted, is, *in Portu impingere*, to ſuffer Shipwrack in the Haven. And how ſad is that! An half-turn would prove Men but almoſt Chriſtians. And they that are almoſt Chriſtians, are but almoſt ſaved. The Repentance which *Paul* preached was Repentance, εἰς τὸν Θεὸν, *unto God*, Acts 20. 21. As Repentance has *one Eye on Sin*, to mourn for it, and to ſhun and avoid it; ſo it hath *another Eye towards God*, to turn to him, and follow him. Jer. 4. 1. *If thou wilt return, O Iſrael, ſaith the Lord, return unto me.*

Queſt. How may a Man know that he turneth unto God aright?

Anſw. 1. When the *Heart is turned unto God*, that is right. Whatever a Man doth in Religion *without the Heart*, is to no purpoſe, as not done at all. Prayer *without the Heart* is vain Babling; and Service preſented to God *without the Heart*, is but a vain Oblation. If we would ſeek the Lord ſo as to find him, we muſt *ſearch for him with all our Hearts*. That is but a feigned Turning to God, which is without the Heart. Jer. 3. 10. *Judah hath not turned unto me with her whole Heart, but feignedly, ſaith the Lord.*

How can we ſay that we are turned to God, if *our Hearts are not with him*? if our Hearts incline more another way? We cannot deny but naturally they are ſet upon Sin and the World, and averſe from God, (ſo far are Mans Hearts corrupted by the Fall). But are our Hearts now changed? Are they turned, and now chiefly ſet upon God? Is God the Center, towards whom our Hearts now moſt incline? Are they ſet upon him as the chiefeſt Good?

Good? If not, we have not as yet turned to him?

2. When a Man is turned to God, he will *ſhake off* his ſinful Companions, and *joyn himſelf* to ſuch as fear God, yea his Heart will cleave to ſuch. He can no longer delight in the Company of thoſe, who make it their work and paſtime, both to diſhonour God, and would draw him to do the like. But his Delight is in the Saints, ſuch as bear God's Image. As the Pſalmiſt, *I am a Compnion of all them that fear thee.* But, *Depart from me, ye Evil-Doers; for I will keep the Commandments of my God.*

3. One that is turned to God will be for turning others to him. If we are turned to God, it will grieve us to ſee others, and eſpecially to ſee any of ours, ſtrangers to him, and at a great diſtance from him, walking contrary to him. If we are brought home to God, we ſhall be inclined to pity and pray for poor Sinners, that ſtill ly out from God, that ſeek not after him. Oh, (think we) what Enemies theſe are to themſelves! Alas, how do they forſake their own Mercy, to follow lying Vanities! We ſhall deſire (whatever the Succeſs be) that we may not omit our Duty; but may tell them of the evil of their ways, as we have opportunity, and endeavour to reclaim them. The Righteous would be turning others to Righteouſneſs.

4. One that is turned to God, is for *walking with him.* Now he is for walking in God's ways.

Repentance ſoftneth the Heart, and ſo prepares it to receive an *Impreſſion* from God's Word, which the

the ſtony, hard, and impenitent Heart reſiſteth. And where Sin, as Sin, is grievous, there God's Commands are not grievous, but ſuch a Soul will deſire and delight to obey them. A Soul that is turned to God, will fear to walk contrary to him, in any way of Diſobedience. Such a one would keep cloſe to God. His Care, Study and Indeavour is, to *walk in all the Commandments of the Lord, blameleſs.* Thus ſound Repentance will produce ſincere Obedience. And this is *bringing forth Fruits*, and *doing Works meet for Repentance*, (Mat. 3. 8. Acts 26. 20.) to obey God's Commands ſincerely and impartially. A meer external Obedience is not enough, but we muſt obey from the Heart. A partial Obedience is not enough, but we muſt have a *Reſpect unto all God's Commands*, not allowing our ſelves to neglect or tranſgreſs any one Precept, either of the firſt or ſecond Table. As we would prove that we are indeed turned to God, we muſt make it our Care to walk uprightly before him.

5. If indeed we are turned to God, we would be getting ſtill nearer and nearer to him. As the Pſalmiſt, *My Soul followeth hard after thee.* We ſhall *follow on to know the Lord*, and to enjoy more of him. We ſhall be for more conformity to God, and for more communion with him. One that is turned to God, is not for ſtanding at a ſtay in Religion. He would be making progreſs in Heaven's way, in the way of Holineſs.

6. One that is turned to God, now *cleaveth* to him *with purpoſe of Heart.* His reſolution is (by the help of Divine Grace) to *follow the Lord fully.* So if we are turned to God, we would no more turn

turn away from him. We have enough of departing from God: we would never more *wickedly depart from* him. The remembrance of our former courſe will oft make our Hearts ſad. Have we not *found it an evil thing, and bitter*, that formerly we *forſook the Lord*, that his fear was not in us? So our Hearts will ſmite us now, when we have been ſtepping a little aſide. It will grieve us, that we do not at all times keep ſo cloſe to God, as we ought. And we ſhall dread the thoughts of *departing from God*, more than of parting with all we have in the World. As the Church, Pſal. 44. 17, 18. *All this is come upon us; yet have we not forgotten thee, our Heart is not turned back, neither have our ſteps declined from thy way.* So we ſhall deſire, whatever befalleth us in the World for his ſake, that we may never be falſe to him, may never more forſake him. But *Apoſtacy* is a dreadful ſign of Impenitency.

AN

APPENDIX,

Referring to the Trial of Repentance, or Turning from Sin.

ROM. 6. 14.

For Sin ſhall not have Dominion over you.-- --

THe beſt are not freed from the in-being, and *in-dwelling* of Sin here, 1 Joh. 1. 8. *If we ſay that we have no Sin, we deceive our ſelves, and the Truth is not in us.* Yet all that are in a *ſtate of Grace*, are freed from the *Dominion of Sin*. And where Sin is not *mortified*, it is *mortal*. That it greatly concerns every one ſtrictly to enquire, whether Sin be ſubdued, or yet *reigning* in him?

Where Sin is not mortified, there it is mortal.

Alas! How many account their Sins no more than *Infirmities*, when indeed they are *reigning*. A moſt dangerous deceit! As there are many (on the other

other hand) truly gracious, who feeling the ſtirrings of Corruption, are thence ready to conclude, or at leaſt fear and ſuſpect, they are ſtill under the *Dominion of Sin*.

Now I ſhall ſhew you briefly, how you may know whether Sin hath Dominion over you? Or whether (by Grace) you are freed from Sins Dominion?

By the *Dominion of Sin* here, I underſtand, not the *actual Prevalence* of ſome Sin for a fit, but the *habitual Power of Sin*, whereby a Man is in a ſtate of *Subjection to Sin*. That the Queſtion amounts to thus much, Whether a Principle of Grace, or Corruption, be *chief Ruler* and Commander in you?

I premiſe theſe two or three things.

1. A Man cannot poſſibly be at the ſame time, both under the Dominion of Sin, and alſo under the Rule and Government of Grace. A Man cannot be a Servant of *Sin*, and a Servant of *Righteouſneſs*, both together. None can ſerve two Maſters ſo contrary. It is a clear, and ſufficient proof, we are not in a *ſtate of Grace*, if we be *under the dominion of Sin*.

2. We are all *naturally* under the dominion of Sin. This all, that underſtand, and acknowledg Mans Fall, and Original Sin, muſt acknowledg. And the Scripture abounds in the proof of it.

3. Therefore unleſs we have been *changed* by renewing ſanctifying Grace, we are ſtill under the power and dominion of Sin. Theſe things are plain, and undeniable.

Now Firſt, I ſhall diſcover certain *falſe ſigns*, whereupon many, without ground, conclude they are not under the dominion of Sin.

(1.) You may not be sensible of the commanding, domineering Power of Sin, and yet be really under the dominion of Sin. As (on the other hand) a Man may feel the workings and stirrings of Corruption, who is not under the full Power and Dominion of it. Sin ruleth *by way of enticing*, not by Force and *Violence*. Its chief Seat and Throne is in the Will; and the less Reluctancy in the Will against Sin, the greater is its Power and Dominion. And Insensibleness of Sin is a great sign of its Strength and Prevalence. A sick Man's case is many times most sad, when he has no sense of his Sickness.

(2.) You may not be *under Terrors* of Conscience for Sin, and yet may be under the Dominion of Sin. While the *strong Man keeps his Palace*, all is *in Peace*. An *evil* Conscience may be a *quiet* Conscience, may be lull'd asleep for a time.

(3.) You may be *under the arrest* of your own Consciences. Conscience may shake, and terrifie you, and thus you may be brought to a *kind of remorse* for Sin, and yet not freed from the Dominion of Sin. Sinner, wouldest thou fain put off Conscience? dost thou indeavour to do all thou canst to stop its Mouth, to still its Clamours? Art thou far from joyning and taking part with Conscience against thy Lusts? Then it is plain, thou art joyned to thy Lusts. And whatever trouble thou hast for sins committed, if it does not *weaken* the Power and *Habit of Sin* in thee; if it be not joyned with a serious purpose and resolution against Sin; if thou art as ready to commit the same Sin again, when a Temptation and Opportunity is offered; thy Repentance is little better than a Mock-repentance.

(4.) Thou

(4.) Thou mayeſt have a *kind of Conflict* within thy ſelf againſt Sin, and yet be under the Dominion of Sin. For, 1. Sometimes one *Luſt makes head* againſt another. Though all Sins agree in their *general Nature*, as contrary to the holy Law of God: yet ſome Sins diſagree in reſpect of their *particular Objects* and Intereſts. So Pride may ſet againſt ſuch Sins as would bring a Man to ſhame and diſgrace. So a Sinner's Covetouſneſs may croſs a coſtly expenſive Luſt, which otherwiſe he has a mind on. 2. Or the Conflict in a Sinner is thus, his *Will* is to ſerve and ſatisfy ſuch a Luſt, but his *Conſcience* is againſt it. Thus a Sinner hath many ſad checks of Conſcience ſore againſt his Will. The Conſcience of many a natural Man does not only oft *accuſe and condemn* him for Sins committed; but alſo ſometimes does *check*, *menace*, and *terrify* him, when he is about the commiſſion of Sin: while yet the *Will* is predominantly ſet upon Sin. As there may be Inſurrections, great Stirs and Buſles in a Kingdom againſt its Government, and yet the Government not be caſt off, but may prevail and ſuppreſs thoſe Inſurrections. So Conſcience is ſtirring in a Sinner ſometimes, it riſeth up againſt ſuch or ſuch a Luſt; but for all that there is a ſtronger Party within, a corrupt Will, a depraved Appetite and Affections, that adhere to it ſtill, and keep it in the Throne.

(5.) A Child of God may fall into the ſame Sin, (*materially*) and yet that be but a Sin of *Infirmity* in him, which may be a *reigning* Sin in thee. Though thou mayeſt ſometimes ſee thoſe that are better than thy ſelf overtaken with Paſſion; or ſee them ſometimes immoderate, ſpending too

much precious time in Sports and Recreations, &c. And yet, Sinner, know there is a difference betwixt their *falling into* a Sin, and thy living and *lying ſtill* in it. There is a difference betwixt their being ſometimes *foiled* by it, and thy *yielding up* thy ſelf fully to it. There is a difference betwixt their ſerious repenting of it, and breaking off a Courſe of Sin, and thy allowing and full liking of it, and holding on thy Courſe.

(6.) Thou mayeſt be free from all *groſs Sins*, and yet be under the Dominion of Sin. Though Divines ſometimes diſtinguiſh betwixt a *partial* and a *total Dominion* of Sin, and ſay further, that a *partial Dominion* of Sin may ſtand with a *State of Grace*, but not a *total*: yet here you muſt not underſtand them, as if by *partial Dominion* they meant the Dominion of *ſome Sins* only, and by *total* the Dominion of *all kind of Sins*. That is not their meaning. But that is the full and total, compleat and abſolute Dominion of Sin, when a Man freely peaceably, fully, (*ex ſtudio & ex animo*,) gives up himſelf to any known Sin, whether it be ſcandalous or not, whether it be open or ſecret. And the *partial Dominion* of Sin (with them) is, when Sin gets Maſtery for a time, when there is not an *actual*, or at leaſt, not a *prevalent Reſiſtance* and Oppoſition of Sin, as to ſome particular Acts; and yet Sin gets not full and peaceable poſſeſſion: but there is the *Spirit luſting* and ſtriving *againſt the Fleſh*, there is a Principle of *Reluctance* to that Sin a Man is drawn to commit; that though at preſent he be worſted by it, yet he yields not up himſelf to it.

But (as one has the Compariſon) as there are

ſeveral

ſeveral *Forms of Government*, or Dominion, (as *Democracy*, *Ariſtocracy*, and *Monarchy*): Sometimes the Dominion is exerciſed by many, ſometimes by one alone; yet Subjection to any of them is true *Subjection*, and ſets up Dominion. So though in ſome, more Sins bear rule together, in others ſome one Sin bears chief rule; yet a *full willing Subjection* to Sin, whether one or more, proves the Dominion of Sin.

Thus though thou keepeſt free from groſs ſcandalous Sins, yet if thou freely alloweſt thy ſelf to continue in other Sins, in any known Sin, thou art the *Servant of Sin*, and Sin hath Dominion over thee.

not to allowe of any Sin.

Yea, note further: Thou mayeſt *live in* thoſe Sins, which yet *break not forth* into the outward Act. While Sin hath the Command of the Heart, it hath Dominion. And thus thou art an unclean Perſon who alloweſt thy ſelf, and delighteſt in ſpeculative Wickedneſs, though thou never didſt commit the Act of Uncleanneſs. *Luſting after* a Woman is *committing adultery in the heart*, Mat.5.28. So thou mayeſt be a meer Senſualiſt, a Swine, a Brute, though thou never drinkeſt unto drunkenneſs, and never eateſt to gluttonous exceſs; if thou only deſigneſt the pleaſing of thy Appetite and Palate, if thou lookeſt no higher than to the pleaſing of the Fleſh. So Covetouſneſs may be a reigning Sin in thee, though thou art not to be charged with hording up riches, that ſhould be laid out to the glory of God, and good of others; though thou haſt never ſo little of the World in thy poſſeſſion, yet thou mayeſt be a covetous Man, and an Idolater, if thy Heart be full of inordinate love to worldly Riches.

(7.) You may be morally honeſt, juſt in your dealings, charitable to the poor, your Lives may be adorned with a ſhew of many fair moral Vertues, and yet you may remain under the *Dominion of Sin*, and in an ungodly State. As you may ſtill be without the true *Fear of God*, and without *Love* to God, and may have no care to ſerve him. Sin ſhews and exerciſes its ruling Power and Dominion, not only in *commanding*, but in *forbidding*; not only in putting Men upon the works of the Fleſh, but in keeping them off from a Courſe of Piety. As one; *If Sin have a negative Voice in your Religion, whether God ſhall be worſhipped and obeyed, or not? it is your King.* Not ſeeking, not ſerving God, is enough to prove thee ungodly. Living in the neglect of known Duty, ſhews Sin to have a *negative Voice* in thee, and that thou chuſeſt to obey Sin, rather than to obey God.

(8.) You may make a fair Profeſſion, yea, may be very *high in Profeſſion*, and yet *under the Dominion of Sin.* Luk. 13. 25, 26, 27. *Lord, Lord, open unto us:* —— *We have eaten and drunk in thy Preſence, and thou haſt taught in our Streets. But he ſhall ſay, I tell you, I know not whence ye are. Depart from me, all ye Workers of Iniquity.* Viſible Saints may be ſecret Workers of Iniquity. Yea, a Man may be not only a ſmooth Profeſſor, but an eminent Preacher, and yet a Servant of Sin. There have been *Workers of Miracles*, who for all that were *Workers of Iniquity.* Mat. 7. 22, 23. *Judas* was an Apoſtle, and yet a very Slave to the Luſt of Covetouſneſs.

Next I come to give you ſome Notes, whereby you may know whether you are freed from the Dominion

minion of Sin. Only that you may pass a right Judgment on your State, you must take them *conjunct*, and especially attend to the three last.

1. If now you are freed from the Dominion of Sin, then certainly you have been made sensible what a *miserable Bondage* it is to be in subjection to Sin; you see Sin to be the worst Master any Man can serve; that to be a Gally-slave to the *Turk*, is not so bad as to be a Servant to Sin. As I said before, we are all naturally under the Dominion of Sin, and so we continue, till we feel what a cruel oppressing Tyrant Sin is. We have no will to cast off its yoke, till we come to be gall'd and pinch'd. Did you never groan under its Oppressions? I must say, that is no good Sign. But if thou canst no more have a good and favourable thought of the Service of Sin; if thou canst not but look upon it as a far greater Evil to be given up to thy sinful Passions, to thy corrupt Affections, to be given up to thine own Hearts lusts; I say, if thou wouldest account this a far greater Evil, than to be given up to the Wills and Lusts of the most malicious Enemies thou hast, or canst have in the World; this is an hopeful Sign thou art not a *willing Subject* and Servant of Sin. Thus it was with the Apostle, Rom. 7. 24. *O wretched Man that I am! who shall deliver me from this Body of Death?* He looked upon a Body of Sin, as a more grievous Burden than all his Bonds, Afflictions, and Sufferings in the Body.

Sin the worst master

2. So this is an hopeful Sign, when (if you might have your choice) you desire more to be freed from your Corruptions, than to be exempted from Affliction. If you had rather be kept from Sin,

than excuſed from Suffering. And if you can heartily welcom Afflictions, and bleſs God for the ſharpeſt Corrections, may you find them a means of weakning your Corruptions. The Dominion of ſin is chiefly in the *Will*. Now if you care not what you ſuffer here, ſo that ſin may ſuffer this way; if you are willing that God ſhould lay you low in the World, ſo that it may bring down your Pride, and lay your Luſts low; if you could willingly *ſtoop to any Croſs*, to have your old Man, a *Body of Sin crucified on it*; this would ſhew the prevailing bent of your Will is not to ſin, but againſt it.

3. Another hopeful Sign that a Man is not under the Dominion of Sin, is, when he would no more *defend* it, no longer take its part. Willing Subjects are ready to *ſtand up* for the defence of their Prince, when others oppoſe him. And when a Man will plead and contend for ſin, when he cannot endure to hear his Sin ſpoken againſt; when his Heart riſeth againſt any faithful Miniſter, or conſcienceious Chriſtian, that reproves him, and tells him of the evil of his Sin; when he is an Enemy to ſuch, and takes them for his Enemies that ſet againſt his ſin; does not this ſhew that Sin has the command of him, that he is a willing ſubject to it? But if thou deſireſt to ſee Sin laid out in its colours, to ſee the vileneſs of it; if thou takeſt it well to be plainly told of any Sin thou haſt been guilty of, and haſt no more an heart to plead for or excuſe it; if thou art willing to hear any thing from God's Word, that makes againſt it, and does no more ſtand for it, but readily takeſt part with the Word againſt it; it is to be hoped thou art *fallen off* from Sin, that it has loſt its Dominion.

4. A-

4. Another hopeful Sign is, if thou wouldeſt no longer maintain its Government by *paying Tribute* to thy Luſts, wouldſt make no more proviſion for them; if thou art for cutting off Proviſions from them, preventing the Occaſions of Sin what thou canſt: But on the contrary, if it is thy care and ſtudy to ſerve and gratify thy Luſts, if thou payeſt Tribute willingly and freely to them; if this is a work, a buſineſs thy Heart is ſet upon, to make proviſion for them; if thou careſt not what charge thou art at to maintain thy Pride; if thou grudgeſt not to lay out to ſerve thy Pleaſure and Voluptuouſneſs, *&c.* This ſhews thee ſtill under the *Dominion of Sin*, that thou art ſo forward to maintain it.

5. This is a good Sign, when a Man's will and purpoſe is ſet to withſtand & reſiſt the Motions and Commands of Sin; when he reſolves, ſtrives, watches ordinarily, and prayes earneſtly againſt thoſe Sins which moſt haunt him. As ſuppoſe thou art ſubject to fall into ſinful Paſſion: yet if when thou falleſt into it, thou canſt truly ſay, and the Lord knows, it is beſides and againſt thy purpoſe, it is *the Evil thou wouldeſt not*, it is a thing thou ſeriouſly reſolveſt and ſtriveſt, and crieſt againſt; this ſhews it has not full Dominion. Sin may tyrannize over a Child of God, though it does not reign in him. Where true Grace is, Sin cannot reign, a Man cannot fully, heartily conſent to obey and be ſubject to it. The Will ſo far as it is renewed and ſanctified is againſt it. Indeed through the Remainders of Corruption, and by the Prevalence of Temptation, he is oft drawn to that which is ſinful; but then he is as one *taken captive*, and his Will is to be free. Where Sin does but *tyrannize*, not *reign*, the Soul

Soul would not be under its Yoke; it wreſtles and ſtruggles to *get free*. And as under the Law; if *the betrothed Damſel* cried out, it was *a Rape*, not the *Sin of Whoredom*, ſhe was *not to dye, if ſhe cryed out*, Deut. 22. 26, 27. So Sin is not reigning and mortal, where the Heart and Will is againſt it, the bent and Reſolution of the Soul is againſt it, and the Soul is *crying out earneſtly* for help, though as to *particular Acts* it is oft overcome. It is one thing to *fall into the Dirt*, ſo a Man may do who deſires to keep his Garments clean; and another as the Sow does, with delight to *wallow in the Mire*.

6. This is a ſure Sign that a Man is not under the Dominion of Sin, when his Heart is turned to *hate all known Sin*. As the Apoſtle, though he was not without Sin, yet he was not in love, in league with any Sin; no, it was the *thing he hated*. *Rom.* 7. 15. If thou art an Enemy to Sin, to all known Sin, then certainly thou art not a *willing Subject* to it. A Man would not take and chuſe him for his Maſter whom he hates. If now it is thy great care to ſhun and avoid Sin as an Enemy, and the greateſt Enemy thou haſt in the World; and if thou ſetteſt againſt Sin as thy worſt Enemy, and nothing will ſatisfy thee but the Death of Sin; if thou art daily beſtirring thy ſelf to *beat down a Body of Sin*, to mortify thy earthly Members, to *crucify the Fleſh with the Affections and Luſts thereof*; this Hatred and Oppoſition of Sin is one of the cleareſt and beſt Evidences thou canſt have, that thou art not under the Dominion of Sin. And where Sin is not habitually more hated than loved, it has Dominion. But where there is ſuch an *habitual Hatred of Sin*, though remaining In-dwelling

ling Corruption prevails too oft, so far as to draw a Man to commit the Act of Sin, yet he is not thereupon *reconciled to Sin*, and for a *sinful Course*. But when the Temptation is over, when he comes to himself, to act according to the Principle and Habit of Grace within him, he cannot but loath himself, and abhor that Sin. As *Zanchy, Ac certum est, electos renatos, antequam peccent, odisse peccatum, & malle mori quàm peccare, postquam peccârunt, dolere & odisse peccatum; quum peccant, peccare non cum odio Legis, aut contemptu Dei, sed ex infirmitate Fidei.* Tom. 7. p. 257. Thus though Sin gets Victory sometimes, yet it never obtains a full Conquest. A gracious Soul, though he hath been worsted again and again, will be for *renewing the Fight*. So the Dominion of Sin cannot be concluded from its violent assaults on the Soul; but rather one may conclude the contrary, from the *Hatred* and *hearty Opposition* of it. If the Sins which most prevail against thee, are the greatest trouble to thee, and nothing in the World would so glad thy Heart, as to be rid of them. If the *Pardon of Sin* alone would not satisfy thee, without *Power* against it; 'tis a good Sign that Sin has not Dominion over thee.

7. Thou mayest know thou art not under the Dominion of Sin, if indeed thou hast chosen and heartily accepted of a *new Lord*; if thou hast sincerely resigned up thy self to God and Jesus Christ. If it be so, that Christ is now *Lord and Master* in thee, then certainly thou art not a *Servant of Sin*. Thou canst not be under both these Masters. While thou wast a *Subject* and a *Servant of Sin*, thou wast a *Rebel* against God, a Rebel against Jesus Christ.

But

But if now thy Heart and Will is to be governed by God and Chriſt, to come under his Laws, the Government of *Sin* is caſt off. If the *prevailing Bent* of thy Will, and the general *Courſe* of thy Life, proves thee to be moſt for obeying God, and ſubjecting thy ſelf to the Rule of his holy Word, if thou wouldeſt not allow thy ſelf in any thing thou knoweſt to be croſs and contrary to his Will; if it is the grief of thy Soul that thou canſt not obey him perfectly; if thou wouldeſt not have a Diſpenſation to break any Command of his, but have Grace and Strength to keep them. Then thou haſt changed thy Maſter. *Rom.6.16. Know ye not, that to whom ye yield your ſelves to obey, his Servants ye are?*

More I might add, but I chuſe to conlude with ſome Paſſages out of Reverend Mr. *Baxter*. Thus he ſaith,

Chriſtian Directory. pag. 428.

——"He that ſeldom or never committeth ſuch "external Crimes, and yet lo- "veth not God, and Heaven, "and Holineſs, above all the "Pleaſures and Intereſts of the "Fleſh, is in a ſtate of Death, (under the Dominion of *Sin*). Again, "It is certain, that his Love "to God and Holineſs is not predominant, whoſe "carnal Intereſt and Luſt hath ordinarily, in the "drift and tenour of his Life, more power to "draw him to the wilful committing of known "*Sin*, than the ſaid Love of God, and Heaven, "and Holineſs have to keep him from it. (*Rom.6.* "16.) ——He that will ſin thus as oft as will "ſtand with ſaving Grace, ſhall never have the "Aſſurance of his Sincerity, or the Peace or "Com-

"Comfort of a ſound Believer, till he repent and "lead a better Life. Again,

"He that in his *Sin* retaineth that habitual Di- "vine Love, hath alſo habitual vertual Repentance "for that very *Sin*, before he actually repenteth; "becauſe he hath that habitual Hatred of it, which "will cauſe actual Repentance, when he is "compoſed to act according to his predominant "Habits.—— Again,

"There are ſome *Sins* which all Men continue in "(or the beſt are not freed from) while they live; "as Defect in the degrees of Faith, Hope, Love, *&c.* "Vain Thoughts, Words, Paſſions, *&c.* Where "the evil is prevalent in the Will againſt the good, "ſo far as to commit thoſe Sins, though not ſo "far as to vitiate the Bent of the Heart or Life.— Again,

"That which is apprehended to be either of "doubtful evil, or but a little ſin, will be much "leſs reſiſted, and oftner committed, than "Sins that are clearly apprehendeded to be "great.—— Now if this Apprehenſion be "wrong, and come from the predominancy of "a carnal or ungodly Heart, which will not "ſuffer the Underſtanding to do its Office, nor "to take that to be evil, which he would not "leave; then both the Judgment, and the "Sin occaſioned by it, are mortal, and not mor- "tified pardoned Sins.

Again, "Though it is true, that all good "Chriſtians ſhould not indulge the ſmalleſt "Sin, and that true Grace will make a Man "willing to forſake the leaſt; yet,—— No good Man

"Men riſe up with ſo great and conſtant "watchfulneſs againſt an idle Thought, or Word, "or Diſorder in Prayer, &c. as they do againſt an "hainous Sin.

Some things I paſs over, being touched at before.

I ſhall only add one Note more, (though already hinted at)

"There are ſome Sins ſo eaſily known to be "Sins, and ſo notoriouſly calling "the Conſcience to repent, that "to lie in them unrepented of "long (when the ſudden violent Temptation and "Paſſion is over, and a Man hath opportunity to act "according to his ſetled Habit) will not conſiſt "with the truth of an Habit of Love to God and "Holineſs, and of Hatred to Sin.

Cathol. Theo l. part 2. pag. 104.

Of

Of Love to God.

John 5. 42.

But I know you, that ye have not the Love of God in you.

HOw ſad is it, if the like may be ſaid of us? How many that will ſay, He is not worthy to live, that does not love God? And yet the Lord knows, they are ſuch themſelves as *have not the Love of God in them.* Alas! ſhall not ſuch be judged out of their own Mouths? Even theſe to whom our Saviour here ſpeaketh, were the People of God in Profeſſion, and would have ſpoken him as fair as we can do. With their Mouths they ſhewed him much Love, whereas it was not found in their Hearts: As he that knew what was in Man, and whoſe Judgment is ever according to Truth, pronounceth of them; *But I know you, that ye have not the Love of God in you.* And when you have the *Notes* of true Love to God plainly laid down, then you may know and judg, whether the Love of God be in you, or no.

To

To be *loved of God* is the Creature's *highest Felicity*, and to *love God* is its *highest Duty*, yea, it is the Sum and Abridgment of the *whole Duty of Man*.

The *Love of God* is as the *Heart and Soul of Religion*. It is a *necessary Principle of all sound Obedience*. And the most specious Acts, that any Man can possibly perform, (though one *should give all his Goods to feed the poor*, or *give his Body to be burned*) are not acceptable unto God, without it.

It is the Rule and Measure (as it were) of other Graces. *Sorrow for Sin* is not kindly, if it proceed not from the Love of God, and tend not to promote our walking with him in holy Love. "No tears are desira-"ble, (as * one says) but "those that tend to *clear the* "*Eyes* from the filth of Sin, "that they may see the better "the Lovelineſs of God. And *Fear* degenerates, when it is not joyned with Love, when it begets hard and black thoughts of God, when it drives not the Soul to God, but rather from him. All Grace in the kindly exerciſe thereof tends to cheriſh and increaſe this of Love.

Charitas eſt virtus virtutum, reliquæ virtutes ſine charitate *Figuram* habere poſſunt, *Veritatem* habere non poſſunt. *Lud. Carthus.* in *Pſal.* 47. 12.

* Mr. Baxt. *Chriſtian Directory*, p. 147. §. 21.

Abſq; hoc & timor pœnam habet, & honor non habet gratiam. Servilis eſt timor quandiu ab amore non manumittitur, & qui de amore non venit honor, non honor ſed adulatio eſt. *Bern.* in Cant. Serm. 83.

The *Love* of God is as the *Queen Regent*, on whom the whole Train of other Graces muſt attend, whom

whom they must serve. *Faith* and *Hope* are eminent Graces, yet the Apostle gives the preheminence to *Charity*, or *Love*, 1 Cor. 13. 13. *Now abideth Faith, Hope, Charity,* (ἀγάπη, *Love*;) but *the greatest of these is Charity.* Where some *Copies* instead of τούτων have πάντων, *the greatest of all is Charity.* And *Charity* first, and most properly agrees to that *Love* we ow to God, who ought to be *summè charus*, dear to us above all other. The account that is commonly given, why *Love* hath the preheminence of *Faith*, and *Hope*, is, because of its everlasting *duration*. *Faith*, and *Hope* abide here; but *Love* abideth in Heaven, where *Faith* is swallowed up in *Vision*, and *Hope* in *Fruition*. And yet note further, that it is not *simply* for its *duration*, that it excelleth; but because of its *excelling Nature*, it is to *endure*. The *moral Image* of God, true Holiness, *eminently* consists in *Love*. And *Faith* and *Hope*, though necessary Graces here, while we are *in statu viatorum*; yet they cannot properly be exercised by those who are *Comprehensores*, in the actual enjoyment of full and compleat happiness: whereas *Love* is not only necessary in the *way to Happiness*, but in the full fruition of it. Yea, it is *a main part* of our happiness. And without *perfect Love*, we could not be perfectly happy. There is no perfect enjoying of God, without perfect Love to him, and perfect delight in him.

And as Christ (as *Mediator*) is the *principal means* of bringing us to God; so *Faith* is a *means* to beget, and increase the *Love* of God in us. *True Faith worketh this way.* And this is the *end*, and principal scope *of the Commandment*, 1 Tim. 1. 5.

Whereby it sufficiently appeareth, that it is a matter of so *great concern*, that every one ought se-

riously and strictly to inquire, *whether he hath the love of God* in him, or no?

Now the *Love of God* (in short) is an *intense willing of God*. More plainly, it is the disposition, or motion of *the Will*, the *rational appetite*, renewed, and rectified by the Holy Spirit, whereby the Soul *cleaveth* to God, is united to him, and fixed on him, as the chiefest Good. Or thus, It is a *being well pleased with* God above all things in the World, with a *desire to please* him in all things.

The most proper, principal, and *formal act of Love* is a *complacency*, or wel-pleasedness with the Object loved. So the *Love of God* (if it be right) is the highest *complacency* of the Soul, a being most taken with God, as the most transcendent, as an Universal, and *Infinite Good*. And hence, though the *Love of God*, and the *Love of Christ* be inseparable; yet they must be *distinguished*. The *Love of Christ* (as Mediator) is the *Love* of the *principal means* to our *ultimate end*, (as he is the new, and living way, by whom we must come to God:) but *Love* is *terminated* upon God, as our very *ultimate end*, that we look no further.

Now to the Question,

How we may know, *whether we have the Love of God* in us, or no?

Answ. (1.) Sound Love to God is founded in a *sound Knowledg* of God. (*Ignoti nulla cupido.*) There may be some knowledg of God, where there is no true Love to him: but there cannot be *Love* to God, where there is *no knowledg* of him. But the eyes *of the understanding*, being truly *enlightened* with the knowledg of God, by this means the heart comes to be affected. (*Ex affectu nascitur amor*)

mor.) We read Pſal. 5. 10. *They that know thy Name, will put their truſt in thee.* So, they that know his Name (aright) will *ſet their love on* him. And therefore, Pſal. 91. 14. [*Becauſe he hath ſet his love upon me*] and [*becauſe he hath known my Name,*] are uſed promiſcuouſly. And ſo the Apoſtle prayeth, *Phil.* 1. 9. that their *love may abound in knowledg.* As the Saints, the more they know God, the more they love him. As in Heaven, where they have the cleareſt *ſight* of Gods *excellencies*, and fulleſt *manifeſtation* of his *Love*, there they have *perfect Love* to him, are as full of love to God as their Souls can hold.

The *Love* of God is founded in *Knowledg*. And there is eſpecially a knowledg of theſe two things, *viz.* of his *Love* to Man, and of his *lovelineſs*, that makes the ſoul in love with him. *How great is his Goodneſs, and how great is his Beauty*, to enamour us!

(1.) There is a knowledg of the *Love* of God, eſpecially of his *Love in Chriſt*. A knowledg of God in Chriſt, and ſo a love to God in Chriſt. As we read of *love in Chriſt Jeſus*, 2 Tim. 1. 13. O the unparallel'd love of God in Chriſt! Joh. 3. 16. *God ſo loved the World, that he gave his only begotten Son* —— Rom. 5. 8. *Herein God commended his love towards us, in that while we were yet ſinners, Chriſt died for us.* 1 Joh. 4. 9, 10. *In this was manifeſted the love of God towards us, &c. Herein is love*, ſuch love was never read, or heard of. What is there in all the World, that ſhould take ſo much with loſt ſinners, as the love of God in providing *ſuch a Saviour?*

Indeed there are ſome, who have *a kind of love* to God, grounded on thoſe outward Mercies, and

temporal benefits they receive from him, as Health, and Wealth, Plenty and Peace, and temporal deliverances. These things take more with them than the richest offers of Divine Grace. Alas! they are so far from a loving, and hearty acceptance of God's Grace in Christ, that they most ungratefully reject it. Now such as slight, and despise the highest expression, and manifestation of God's Grace, with what face can they pretend to love God upon this account?

Others speak sometimes, as if souls must *know* their *special interest* in God, and that God loveth them *in special*, before they can *love* him. But certainly that is a great mistake. It is true, the *Assurance of God's Love* is a *special means* of heightning, and inflaming our love to God; for which end, more than for our own peace, satisfaction, or comfort, we should *use all diligence* to attain *Assurance*. Yet our *first Love* is not the *effect* of such an *Assurance*, but a necessary *Antecedent* to it. How can we know, that God *loveth* us with a *special Love*, till we know, that we are such as believe, and such as love God (as *Faith*, and *Love* are inseparable?) But though we have not this *particular Assurance*; is there not *ground enough* to love God, that he is *infinitely Good*, and therefore most amiable in himself? and further, that he hath *so loved* us (when most unworthy of his love, and fit objects of his wrath; yet that he hath so loved us) as to *give his only begotten Son, that whosoever believeth in him should not perish, but have everlasting Life?* That it is possible we may have, yea, certain, that we shall have his special Grace and favour towards us, we coming to him in and through Christ; that *in Christ*

Christ he is *reconciling Sinners* to himself; that it is a principal design of the Gospel, and a chief errand, that his Ministers are sent upon, to *beseech Souls to be reconciled to God*; is not this a *drawing with cords of a Man, with bands of Love*? That God hath prevented us with such a *demonstration* of his *Love* and Goodness towards sinners *in general*, setting forth a way of Peace, and Reconciliation; Are we not all *bound* upon this account to love God? though all are not presently to conclude, that they are *elected*, or that God loves them with a *peculiar Love*.

Now have we been *drawn* with these *cords* of Divine Love, *scil.* God's giving Jesus Christ, the Son of his Love for us, his offering Christ to us, and with him all that our Souls can desire, to make us everlastingly happy, if we will but heartily accept of him? Are we *drawn* with this his *lovingkindness*? Jer. 31. 3. are we overcome of that kindness and love of God our Saviour towards us?

(2.) There is a *Knowledg* of God's Beauty and *Excellencies*, of his most glorious, and infinite Perfections, that is to be laid, as the *foundation* of our Love. Thus God will appear most amiable. We cannot love him, *as God*, but we must love him as most perfect, as *infinite* in all Perfection. We must see all Excellencies in him, and nothing in him but what is excellent. That he is infinitely more worthy to be loved, than any, or all the Creatures in the World, as they all come infinitely short of him; We must know, that the virtue and goodness found in any creatures, for which they are to be loved, is but as *a drop* of the *Ocean*, (or

Quid est Deus? Quo nihil melius cogitari potest. *Bern. de consid. l.* 5.

not ſo much) compared with his infinite Goodneſs. We muſt ſee ſo much in God, an infinite Fulneſs, and *Allſufficiency*, that there needeth no more to make us for ever happy; while there is a ſcantineſs, and *deficiency* in creatures, that we could not be happy in the enjoyment of the whole World without God.

It is true, the *knowledg of God* admits of *degrees*. And the holieſt, and moſt knowing creature in the World is far ſhort of knowing God *to Perfection*. But ſuch as are *meer ſtrangers* to God, without the true knowledg of God, cannot love him aright. This *Love* is never *blind*. It is impoſſible Men ſhould love God for that, which they ſee not to be in him.

And ſuch as have very low thoughts of God, (it is plain) neither know him aright, nor truly love him.

(2.) We may know, we love God in truth, if we *love* him *for himſelf*, and not meerly for our ſelves.

Yet we cannot love God, but we ſhall *love our ſelves*. We cannot love him, but we ſhall deſire, above all things in the World, to be happy in the fruition of him. And is not this to *love our ſelves*, to deſire the greateſt happineſs to our ſelves that we are capable of? And God never requireth this, that we ſhould love him, without ſeeking our own happineſs in him. And further, he is to be loved as our gracious *Benefactor*. Pſal. 116. 1. *I love the Lord, becauſe he hath heard my voice and my ſupplications*. Yet (obſerve) the benefits we do, or hope to receive from him, muſt not be the *only*, or *chief* reaſon of our love. We muſt riſe higher,

even

even to love God *as God:* We muſt love him for what he is *in himſelf*, and not only for what he doth, or promiſeth to do for us. As Dr. * *Preſton* diſtinguiſheth betwixt the *love of Harlots*, and the *love of Virgins*. *Harlots* look only at what they ſhall have by him: but they that have right holy and chaſt Affections, look as well at his *own Excellencies*, for which he is moſt worthy to be loved.

Qui hoc deſiderat propter aliud, non hoc deſiderat, ſed alied.

*Vid. *Of effectual Faith.* p. 133.

Sound Love is not meer *Self-Love*. Love which is *regular*, is not only loving a thing or perſon *good to us*, but loving that which is *good in it ſelf* (whether we have benefit by the ſame or no;) and loving the ſame according to the *degree*, and meaſure of goodneſs, which is in it. Thus if our love be *regular*, we *love God moſt*, he being infinitely good: not only *beſt for us* (though in this reſpect we are allowed to love him) but alſo as *infinitely Good* in himſelf. *Good* in that ſenſe, as none are to be acknowledged good beſides, Mat. 19.17. *There is none good but one, that is, God.* He alone is perfectly, univerſally, originally, immutably, *infinitely* good. And hence a modern *School Divine* concludes, that God alone (ſpeaking properly) is to be the *object* of our love. He deſerves all the love our hearts can hold; (yea, all that is nothing to what he is worthy of.) *Mat.* 22. 37. *Thou ſhalt love the Lord thy God, with all thy heart*, and *with all thy Soul, and with all thy mind*; And though our Saviour ſubjoyns, v. 39. [*Thou ſhalt love thy Neighbour as thy ſelf*;] yet we are not allow-

Zanch. tom. 4 col. 304, &c.

ed to love our ſelves, or Neighbours, *in that ſenſe*, after that manner, as we are required to love God.

Mr. *Baxt.* Chriſtian Directory, *p.*183. §. 23.

As a great *School-Divine* of our own, "We are to love God "*totally*, not only *in degree* "above our ſelves and all the "World; but alſo *as God*, with a love *in kind* "tranſcending the love of every Creature. We are to love God *for himſelf*; but to love others only *in God*, and *for him*. And ſo our love of Creatures is *a ſecondary love* of God; when we love them with reſpect had unto God, and *for his ſake*. *Ita ut à Deo incipiat, per creaturas tranſeat, & in Deum definat ſanctus amor noſter.*

Vid. *pag.* 184. §. 29.

Zanch.

Holy love takes its riſe from God, paſſeth through the Creatures, and does not *terminate* in them, but in God. The grace of Love, reſpecting others, is but a *ſtream* of the Souls love to God, it flows from this Fountain. The grace of Love is a loving God *for himſelf*, and others *in God*, *under* him, and *for* him.

Charitas eſt dilectio, qua diligitur Deus propter ſe, & proximus propter Deum, vel in Deo. *P. Lombard. Sent.* lib. 3. Diſt. 27. p. 627.

Now that God is to be loved *for himſelf*, hence it follows, that our love is greatly defective, *privatively* ſinful, when we love him *only*, or *chiefly* for our ſelves. And this further appears, in that the love of God is a chief and eminent *part of* that *Worſhip* we owe to God, *Deut.* 6. 5. yea, ſometimes it is ſpoken of, as the ſum of all. The love of God is the *abridgement of the firſt Table*, as the

love

love of our Neighbour is the *abridgement of the ſecond.* But certainly, this is not to glorify God *as God*, to love him but *for our ſelves*; for this is to love our ſelves *more* than God, this is to ſet our ſelves above him, to *deify* our ſelves. And further, if we acknowledge him to be God, we muſt acknowledge him our *ultimate end*, that the pleaſing and glorifying of God is the great work and chief deſign on which we ought to be moſt intent: whereas to love God but for our ſelves, this is to turn Mans *higheſt ultimate end* into the *rank of a means* (as Mr. *B.* well noteth.) This is inſtead of ſerving him *as God*, only to ſeek to ſerve our ſelves of him.

Yet it is granted, that God uſeth the principle of *Self-love* which is naturally implanted in Men, and by this brings on Souls to the love of himſelf, even *for himſelf.* Though there is no greater *obſtruction* to the love of God than a baſe, corrupt, *ſinful Self-love* following a corrupt fancy; yet Self-love *regulated*, true Self-love, which is according to Reaſon, is no enemy to the love of God. There is a lawful and *regular Self-love*, by which we are led on to the love of God, as beſt in himſelf, and beſt for us. If we truly love our ſelves, it makes way for the love of God, when we are convinced, we can never be truly happy without him, without making our choice, our portion, our πρῶτον οἰκεῖον, our chiefeſt good, eſteeming and deſiring him above all, and loving him even *for himſelf*, and being willing to take up with him alone. And God in himſelf is ſuch an object for our love and complacency, as would *infinitely* delight us, but that our *faculties* are *finite*, as we are our ſelves.

And

And ſuppoſe a Soul to loſe it ſelf (as it were) in the loving admiration of God, ſo as not to have any actual thought or *intention* of its own Happineſs; yet it would be nevertheleſs happy, while ſo taken up with God, and raviſhed in the love and admiring contemplation of him. Its happineſs (certainly) would not be one jot leſs, for not being *actually* deſigned and looked at, in ſuch holy, heavenly raptures and aſcenſions of the Soul. Thus a right judgment will determine, that God who is *infinite* in all Goodneſs and Perfection, is infinitely more amiable and delectable than our ſelves; and therefore to be loved chiefly *for himſelf*, and *above our ſelves*. And that in loving God above our ſelves, we do moſt truly love our ſelves, as thus we ſhould come to the enjoyment of God, the chiefeſt Good, that which is beſt for our ſelves.

Yet it is further granted, that we are allowed, yea, we ought to love God *for his Benefits*. We muſt both love and praiſe him as the Author of all the Benefits he hath conferred, and that he hath promiſed to confer upon us; only we are not to reſt here, but muſt come on to love him, as the *Ocean* of all Goodneſs, and infinitely amiable in himſelf.

And this alſo muſt be granted, that Believers who love God for himſelf, and have their hearts carried out towards him, as their *chief ultimate end*, yet can hardly *diſcern it* at firſt, that they love God for himſelf, and above themſelves. The love of our ſelves being more *paſſionate*, is more eaſily felt; and if we go to the *common experience* of Chriſtians, I doubt not but it will tell us, that they were firſt moſt ſenſibly drawn to the *love of God* by a principle

ciple of *Self-love*, working in a desire of happiness, and a fear of misery. And yet a Man is no sooner brought home to God, but he is humbled, and ashamed, that before he was led away so with *corrupt Self-love* and inordinate love to Creatures; that he hath not lived in the love of God, nor made it his chief care and study to please and glorify God, which is the life he now desires to lead. He desires that now, and for time to come, he may *love God for himself*, and be addicted to please and serve God before himself; and he would account himself more happy, could he find his heart and life brought up to this, than if he might enjoy all the pleasures and contentments of the whole World. Now, here is the *beginning* of love to God *as God*. And let us be never so intent upon our own happiness, yet so long as we *practically* judge and account our happiness to consist in the perfect love of God, as infinitely good and perfect, and Gods love to us, here God is made our *ultimate end*.

But for a man to love God as one who (he hopeth) will not damn, or for ever torment him; as one who (he hopeth) will at last bring him to an Heaven of he knows not what sensitive pleasures and delights, while he apprehends not at all what the enjoyment of God in Heaven is, while he is without any sense of that *infinite excellency* and amiableness which is in God, for which he is to be loved above all; and in respect of which, Mans neareſt conjunction with him must needs be his highest felicity; while a Man is a stranger to all this he cannot love God *as God* for himself, but only for some fancied happiness and self-advantage expected from him.

(3.) That

[*See more of this, and so the* Mystery of the love of God, *and of* our selves, *accurately opened in* Mr. *Baxters* Christian Directory, *pag.* 182. &c.]

(3.) That is a right holy love of God indeed, if we love him, *as an holy God.* And it is not enough to love him, as our great, and gracious *Benefactor*; but we must also love him, as our Righteous and *Holy Ruler*, and Governor. A Gracious Soul *feareth* the Lord *for his Goodness*, and *loves* him even *for his Holiness*: but graceless ones contemn him for the former, and hate him for the latter. Psal. 119. 140. *Thy Word is very pure: therefore thy Servant loveth it.* So this is comfortable indeed, if we can say the like of God himself, if we love him, not only for his *Kindness* and Benignity, but also for his *Holiness*, and Purity. Flesh and blood would never teach this. Corrupt nature is contrarily inclined. Sinners either *suppress the notion* of God's Holiness, and take up a most false, blasphemous conceit, that God is like to them, and approveth well enough of them, and their wayes, as in Psal. 50. 21. *Thou thoughtest that I was altogether such a one as thy self.* Or if they have an apprehension of his Holiness, in that respect they love him not, but have a great aversation from him, and contrariety to him. Now it is not being taken with a *false Idea*, or representation of God, which will pass for *love* to God. This is but setting up an *Idol in the heart.* Neither is it enough to love God, as the *God of Nature*, the Creator and Preserver of all things; He from whom we have our beings, and well-beings; our great *Benefactor*, who *giveth us life, and breath, and all things*; who *giveth us rain from Heaven, and fruitful seasons, filling our hearts with food and gladness,* &c.

&c. I ſay, it is too ſhort to love him, as our Creator and Preſerver: but we muſt love him as our Righteous and *Holy Governor*. Sinners do not take *diſtaſte* at all that is in God, or at all he does: but his *Holineſs*, expreſt in his moſt Righteous, and Holy Laws, this is that *in ſpecial* which they cannot be reconciled unto. So they are far from loving him, as their Holy *Ruler*, and *Judg*, as one that cannot but be diſpleaſed at Sin, which is ſo contrary to his Holy Nature, and to his Righteous Will. They are not ſo much taken with God in any other reſpect, as in this reſpect they are diſpleaſed with him. But Holineſs is as *eſſential* to God, as any other Attribute of his. Exo. 15. 11. *Who is like thee, glorious in Holineſs?* So they that would deprive him of his Holineſs, would ſpoil him of a *chief part* of his Glory. Yea, if he were not Holy, he ſhould not be God. That Sinners who *wiſh* in their hearts that God was not ſo *Holy*, and that his Laws were not ſo ſtrict, or that they might be exempted from his Laws, or from giving account to God; they *interpretatively* wiſh, that there was *no God*. And if it was in their power, it is in their hearts, to dethrone, and *un-God* him. Now ſurely, ſuch are ſo far from loving God, that indeed they are *haters* of God, Rom. 1. 30. And well may *his ſoul loath* them, while *their ſouls abhor* him, *Zech.* 11. 8. How many (alas!) who love not God for all that he is pleaſed to do for them, as they diſlike him upon this account, that he hath impoſed upon them Laws, that are contrary to their Luſts? ſuch will be found in the *rank* of thoſe that *hate* him, *Exod.* 20. 5.

The love of God, *as our Holy Ruler*, is ſo neceſſary,

sary, that it will nothing advantage a Man, if he should *dy in God's cause* (as a *Turk* may chuse to dye, rather then to deny his *Mahomet*:) If one of us should chuse to sacrifice his life, rather than renounce his Religion professed; I say, this would not avail at all, while his heart was more for his lusts than for God. As indeed this is not to love God, to prefer any lust before him, what ever else one may part with for him. So

(4.) If we love God sincerely, we love him *superlatively*, we love him above all. *Psal.* 73. 25. *Whom have I in Heaven but thee? and there is none upon Earth that I desire besides thee.* True love to God will not admit of any corrival with him, will suffer nothing to stand *in competition* with him. We cannot love him *as God*, if we love any creature as much or above him. For a Wife to love her Husband but as she loveth another Man, this is not (in *a moral sense*) to love her Husband, this is not true *conjugal* love. So we do not love God sincerely, *as God*, if we love any thing in the World as much.

Therefore certainly, they that are *lovers of pleasures more than lovers of God*, (as 2 Tim. 3. 4.) and they that *love the praise of men more than the praise of God*, (Joh. 12. 43) they that are lovers of the World, and worldly things, (1 *Joh.* 2. 15.) that have their hearts chiefly set on these things, they are *spiritual Adulterers, and Adulteresses* (as the Apostle *James* calleth them, *Jam.* 4. 4.) their *hearts depart, go a whoring* from God. The love of God dwelleth not in them. It *dwells* not where it *rules* not, where it is not predominant, prevailing over *carnal*, sinful love, and subjugating *natural* love; though they

they are not totally eradicated here.

But hereupon ſome ſound upright hearts may be queſtioning the truth of their love to God, not finding thoſe ſtrong *paſſionate workings* in their hearts towards God, which they have towards ſome creatures, towards their dear relations, *&c.* To ſatisfy ſuch: As we diſtinguiſhed before (in ſpeaking of *Godly Sorrow*) there is a *paſſionate* Sorrow, and there is a *rational* Sorrow: ſo we muſt diſtinguiſh of Love, There is a *paſſionate* Love, which may expreſs it ſelf more towards creatures. God being *a Spirit*, is removed further from our ſenſes, and not ſo near unto our paſſions; he is not *directly* the object of a paſſionate Love. But as he is manifeſted, and ſhewed to the *enlightned underſtanding*, as moſt amiable, and the chiefeſt Good, the *renewed Will* preferreth, chuſeth, and adhereth to him before all other. And this is a *rational*, *ſpiritual* Love. Now do we in our ſetled judgment eſteem and prefer, and in our will chuſe and imbrace him before all? Do we indeed prize, and deſire an intereſt in him above all things in the World? Had we rather part with all, Poſſeſſions, Relations, *&c.* than to have no part in him? Should we account our ſelves really miſerable without him, what ever elſe we may enjoy; but happy and bleſt in him, though we were deprived of all worldly comforts? Would an intereſt in God (with us) *weigh down* all the World? This is a ſurer evidence of true love to God, if the ſettled bent, and inclination of our Souls be towards him, than any ſudden *tranſports*, and *flaſhes* of affection, or paſſionate workings, or raviſhments, that come and go, and leave not the Soul in ſuch a frame.

Well,

Well, lay up this Note, and try and judg of your ſelves by it. So much as the Will is inclined towards God, and the Heart ſet upon him *above all things* in the World, ſo much there is of the Grace of Love, ſo far a Soul loveth God in ſincerity.

(5.) If we love God indeed, than we cannot be ſatisfied without an *intereſt in God*, and we cannot but earneſtly deſire to have our intereſt in him cleared to us.

I do not ſay, we muſt know our ſpecial propriety in him, that he is our God, before we can truly love him. No: but a true love to God is that which muſt evidence God's eſpecial love to us, and our ſpecial intereſt in God. By being ſuch as *love God*, we may know we are in ſpecial relation to him, of the number of thoſe who are *the Called according to his purpoſe*, Rom. 8.28. But if we love him indeed, we ſhall long to come to a ſenſe of his love, and to ſee our ſpecial intereſt in him. As the Pſalmiſt, Pſal. 119.58. *I intreated thy favour* (thy *face*) *with my whole heart*; Lord, one good look, one ſmile from thee. A little in the World with God's favour, would give us more content, than the whole World without it. As the Spouſe ſays, Cant. 6. 3. *I am my Beloved's, and my Beloved is mine.* So if God hath our love, we ſhall be reſtleſs, till we can ſay, that *he is ours*, till we can call him *our own*. As they that are *in love*, cannot injoy themſelves, unleſs they may obtain their Beloved. As they ſay, *Love would be paid in its own coin.* If we love God, we cannot be content, unleſs we may *be in his Eyes, as them who find favour.* So we ſhall deſire rather to enjoy the *light of his Countenance*, than the greateſt affluence of worldly comforts, as *Pſal.* 4. 6, 7.

But

But are not most of us of another mind? How many that are more intent upon the World to get Estates here, than to get an *interest* in God? How many who if they may have the World smiling on them, never regard though they are under *God's frowns?* How many that seek the favour and friendship of Men more than the favour of God? Doubtless, such have not the love of God in them.

(6.) If we have the love of God in us, then we shall greatly desire and delight in *his presence*; and mourn, take on sadly in his absence. *Psal.* 42. 1, 2. *As the Hart panteth after the Water brooks, so panteth my soul after thee, O God.* Psal. 101. 2. *O when wilt thou come unto me!* If we love God we shall long for his *gracious visits.* It will be our delight to *draw nigh* to God in holy Duties, in his Ordinances, and especially when we can find the Lord *drawing nigh* to our Souls; as we are joyed at the coming of a special friend. And as intimate friends are not content to be long asunder, we shall not be satisfied without God's presence. As *Moses* said, *Exod.* 33. 15. *If thy presence go not with me, carry us not hence.* He would have chosen to be in a *Wilderness* with God's presence, rather than to enjoy a *Canaan* without it: so if we have the love of God in us, we shall rather desire to be in affliction and have his presence with us, than to enjoy great worldly prosperity without him. So we shall account this one of the saddest afflictions if the Lord withdraws and estrangeth himself from us, as the Psalmist, *Psal.* 30. 7. *Thou didst hide thy face, and I was troubled.* We know not how to bear his frowns. In such a case we shall have many sad and serious self-reflections, often asking our Souls,

What is the matter? what have we done that the Lord takes unkindly, that has ſet him at *ſuch a diſtance?* We ſhall not reſt till we have found out the cauſe, and removed it; till this *ſad breach* be made up, and we reſtored to our communion with God. If indeed our hearts be with him, we can no longer *enjoy our ſelves* than we enjoy him. A ſoul that loves God cannot but ſay, *It is not good*, Lord, for me *to be alone*; counting it an *Heaven upon Earth* to enjoy him, but *an Hell* to live *without him in the World.* As the *Needle touch'd with the Loadſtone* will be turning to ſuch a point; the Heart being touch'd with the love of God will be moving and inclining towards him, it cannot reſt but in the enjoyment of him: as *Pſal. 63. 8. My ſoul followeth hard after thee.* Such a ſoul is in a trembling poſture, and is fainting for him, when the Lord carrieth more ſtrange, when he *hides his face*, Pſal. 84. 2. *My ſoul longeth, yea, even fainteth for the Courts of the Lord. My heart and my fleſh crieth out for the living God, my ſoul even fainteth.* This is *Love's ſickneſs.* Are we thus *ſick of Love*, as the Spouſe was, *Cant.* 5. 8. There is a *lamenting love* as well as a *delighting love.* As the Child crieth for its Mother. As we are grieved at the loſs, or long abſence of a dear friend. *Abſence* is the *Lover's night.* God's abſence makes the darkeſt and ſaddeſt night to the ſouls of his People. [*My ſoul fainteth for the Courts of the Lord,*] becauſe there he was wont to have *ſights* of God, *Pſal. 63. 2.* there he was wont to enjoy ſweet communion with him. And [*my heart and my fleſh crieth out for the living God.*] He would ſend his hearty and earneſt cries after him. So if we love God, we ſhall ſeek him

ſtill

ſtill, though he be a God that ſometimes *hideth himſelf*, Iſa. 45. 15. Thus the Spouſe ſhewed how her heart went after her Beloved, whenſhe *ſought him in the ſtreets of the City*, ſought him *in the broad ways*, Cant. 3. 2. went about up and down ſeeking him, and could not reſt till ſhe had found him. As they ſhewed how they were taken with their *Idols*, Jer. 8. 2. *Whom they have loved, and whom they have ſerved, and after whom they have walked, and whom they have ſought.* By love the Soul is *knit* to the Lord, and cleaveth to him, (*Deut.* 11. 12.) and it muſt needs go ſore with ſuch a ſoul to be parted, to be ſeparated from him. Nothing in the World can be more grievous to it.

(7.) If we have the love of God in us while we are our ſelves, are in our *right frame*, and act like our ſelves, we are breathing after and *longing* for the *full enjoyment* of God in Glory. We deſire and are glad of his preſence with us here, yet are not ſatisfied therewith, but ſet a longing after Heaven, where our love to God ſhall be perfect, our communion with him more immediate, and our joy in him full; ſo if we love God, how ſhould we *love the appearing of Chriſt!* (2 Tim. 4. 8.) how ſhould we rejoyce to think of the day when Chriſt will come, and *take us up to himſelf*, to enjoy God in Glory! If it be ſo deſirable to enjoy his preſence here, how much more to enjoy his preſence in Heaven. So this would ſhew that we love God, if we are *looking for and haſting unto the coming of the day of God*, (as 2 *Pet.* 3. 12.) and if we heartily lament it, that we are at ſo great a diſtance from him, that we enjoy ſo little of him, and deſire the cleareſt manifeſtation of his love, and the near-

eſt fellowſhip with, and fulleſt fruition of him, above all the riches, pleaſures and honours in the World: Then certainly we are taken with him.

Yet it is granted, many times ſuch as have the love of God in them cannot find in themſelves ſuch willingneſs to *be abſent from the Body, to be preſent with the Lord*, as would become them, and which they would attain unto. But generally it is becauſe they are clouded, and full of doubts and fears about their ſpiritual eſtates; or becauſe they are conſcious of preſent great unpreparedneſs, they ſee themſelves ſo unmeet for Heaven. They are aſhamed that the *Bridegroom* ſhould come and find them ſo unready. But yet they would not *build Tabernacles*, and ſet up their reſt here. They could not be content with the World for *their Portion*, might they always enjoy it. They look higher. And if they may not hope at laſt to come to the enjoyment of God in Heaven, they muſt deſpair of ever being as they would be.

But alas! how many are there who might they but have their lives perpetuated here, and ſo enjoy the World for ever, would never think of Heaven, would deſire *no other Heaven!* and when they deſire Heaven, it is only in a *ſecond place*, when they can enjoy the World no longer; but if they were put to their choice, they would not leave Earth for Heaven. And they deſire not Heaven at all, for the enjoyment of God there, and to live in the perfect love of God and full conformity to him; but only to be free from trouble, and ſecured from the pains and torments of Hell, and to enjoy a Paradiſe of delights to pleaſe their ſenſes. The Heaven that carnal minds are for, is *but a dream*, a fancy of their

their own. That which is the *Heaven of Heavens*, *ſcil.* the full enjoyment of God in his love and likeneſs, they have no mind to.

(8.) If we have ſet our love upon God, then our *thoughts* are much upon him. Thus the Pſalmiſt proved his love to the Word of God, *Pſal.* 119. 97. *O how I love thy Law! it is my meditation all the day.* As he ſays, *ver.* 24. Thy Teſtimonies alſo are *my delight.* Where the *Septuagint* read, *my meditation.* It was his delight to meditate on them. Thus his love to God was acting in frequent, and moſt pleaſing contemplations of God. As it is the covetous Worldling's delight to think on his riches, and the Senſualiſt's delight to think on his pleaſures; ſo *his meditation of God was ſweet* to him, *Pſal.* 104. 34. which ſhewed his love to God. As the Lover delights to behold the party with whom he is enamoured. The thoughts of the ſoul are its *glances*, and ſerious meditations, its *fixed looks*. And if we have ſet our love upon him, our moſt intent and powerful affecting thoughts are fixed on him. Our beſt, our moſt *deliberate*, adviſed (if not our moſt frequent) thoughts are on God. The ſoul is where it *loves*, rather than where it *lives*. You may be in company with one that is *deep in love*, you may talk to him, and yet be little minds you or your diſcourſe; his thoughts are elſewhere taken up with *his beloved*. Therefore when you ſee one mindleſs of his buſineſs, you will oft ſay, ſurely he is *in love*. So indeed the the ſoul that loves God is much with him in its thoughts. As the Pſalmiſt would *remember him upon his bed, and meditate on him in the night-watches.* And (ſayes he) *when I awake, I am ſtill with thee.*

Thus one that loves God will ordinarily have his thoughts on God, both lying down at night and rising up in the morning. So when he is at work in his Calling, his thoughts are ever and anon ascending up to God. And when he is in Company, he oft leaves his Company unespyed, his heart and thoughts going out after God. But now, when it is so, that a Man does what he can to banish God out of his thoughts, when the thoughts of God are *unwelcome guests*, are not kindly entertained, when God is not in all his thoughts from morning to night, at least not with his good will, surely such a one does but vainly pretend to love God. How canst thou say that *thou lovest him, when thy heart is not with him*, when thy thoughts are not on him? Such as love not to think on him, it is plain they are great *strangers*, or rather *enemies* to God in their minds.

(9.) If we love God, we shall delight to speak or hear of him, to put us in mind of him, or to set forth his praise. It will be pleasing to us to *hear of God*, and the things of God, if we hear the things that are right. To hear his Word, and to hear Men *speak well* of him according to his Word. So we shall delight as to think on his Name, so to *make mention* of his Name. Though we shall dread to speak slightly, carelessly of him, though we shall abhor the abusing and profaning of his sacred and reverend Name, we shall desire to speak reverently and affectionately of him. *Out of the abundance of the heart the mouth speaketh.* Where the heart is full of love to the World, a Man's delight will be to speak of worldly things, such as he loves most. And he cannot relish other discourses, but

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it ſounds harſh, is unpleaſing to him. On the contrary, when the heart is taken up with the love of God, it will be ones delight to ſpeak of him, and to ſpeak in his praiſe, to *ſpeak good of his Name.* As we are forward upon all occaſions to ſpeak in the commendation of thoſe whom we moſt affect: ſo if we love God we ſhall be ſpeaking well of him, we are oft ſetting forth his goodneſs, we love to ſpeak of his excellencies and of his glory.

(10.) If we love God, it will be a *great grief* to us to ſee or hear God diſhonoured; *Pſal. 69. 9. The reproaches of them that reproached thee, are fallen upon me.* He took them to himſelf: Yea, to hear himſelf vilified, would not have moved him ſo much. When *Shimei* curſed him, he could hear and bear it patiently. So if we love God, we ſhall be *grieved at thoſe that riſe up againſt God,* (with the Pſalmiſt, *Pſal.* 139. 21, 22.) we ſhall count thoſe our enemies that are enemies to God. Who could endure to ſee his friend abuſed, to ſee his Father wronged? If we have the love of God in us, our indignation will be moved when we hear the Name of God profaned, and ſee his Majeſty affronted, his Laws violated, his truth and intereſt oppoſed.

Now what ſay you to this? If you can be ſenſible enough of any *injury* done to your ſelves, but no way touched or affected with the great *indignities* you oft ſee and hear offered unto God: If you can ſee Sinners (as it were) *flying in God's face,* and yet remain ſenſleſs and *ſpeechleſs,* having nothing to ſay in God's cauſe (as the Pſalmiſt was *dumb in his own cauſe,* Pſal. 38. 14.) *as a Man that heareth not, and in whoſe mouth are no reproofs.* If

you can have *fellowship* with Sinners, delight in their company, and rather countenance than discountenance the Ungodly, and *love them that hate the Lord:* will these things shew any love to God? Would you take him for *your friend* that could see others evil intreat you, and yet stood by as one wholly unconcerned? And can you be friends with those who shew themselves enemies to God, and no way manifest your displeasure against them and their evil ways? and will you yet pretend to love God?

(11.) If we love God, we have a desire to win and draw in others to him. *Cant.* 1. 4. *Draw me, we will run after thee.* When she was drawn, she would be for drawing others to him. She was not content to come *alone*, but would endeavour to bring in others with her. As the Psalmist, *Psal.* 34. 3. *O magnify the Lord with me.* —— So one that loves God will be ready to call upon others, *O love the Lord with me!* O serve the Lord with me! If we have the love of God in us, it will grieve us to see others enemies to God. (As the Psalmist, *I beheld the transgressours, and was grieved.*) And especially it will be our grief, to see any of ours alienated from God, to see any of our friends *enemies to God*, any of our Relations, such as are near to us afar off from God, to see any of our Children backward to that which is good, *Children of disobedience*, carrying so that we may know they have not the love of God in them. We shall be earnest with God in Prayer, that he would change their hearts, that he would circumcise their hearts to love him. What is it that we would *chuse* for ours, if we might have *our choice?* Whether would we chuse God or the World? Had we rather see them in a

state

ſtate of Grace and in favour with God, though they were never ſo poor and low in the World, than ſee them rich and graceleſs? And would we in the firſt place acquaint them with God? Are we ſtill admoniſhing, perſwading, charging them to come in to him?

If we are leſs afraid of *diſpleaſing God* by a *ſinful ſilence* here, than of diſp'eaſing them by plain and faithful dealing with them; is not this to *honour them above the Lord?* And if we can be well enough pleaſed with Children, though we cannot ſee the leaſt ſpark of Grace in them; if they are but likely to thrive and proſper in the World; and if we regard not though our Servants are backward to God's Service, while they follow our buſineſs cloſe, if we take no pains with them to get them better principled: ſuch things would ſhew as little *love to God* as to their ſouls.

(12.) If the love of God be in us, then we are no longer *in love* or *in league with Sin.* Pſal. 97. 10. *Ye that love the Lord, hate evil.* How can we love God who is *Holineſs it ſelf*, and yet be in love with Sin that is ſo contrary to God? He that loves his Prince, hates Treaſon and Rebellion againſt his Prince. He that loves his Father, does not delight to walk croſs to his Father. The *predominant love* of God, and *reigning Sin*, are things utterly inconſiſtent. If we love God, we cannot but hate and dread that which would *ſeparate* betwixt us and our God. Here I may allude to that Text, *Deut.* 13. 4, 6, 8. *Ye ſhall walk after the Lord your God, and cleave to him.* And *if thy friend which is as thine own ſoul entice thee ſecretly, ſaying,*

Ubi regnat charitas, non regnat cupiditas. *Lud. Carthuſ.*

saying, Let us go and serve other gods,——Thou shalt not consent unto him, nor hearken unto him; neither shall thine eye pity him, neither shalt thou spare, neither shalt thou conceal him: But thou shalt surely kill him, thine hand shall be first upon him to put him to death. So if we *love God* and *cleave* to him, we shall not be for *concealing* and *sparing* any sin, how dear so ever it may have been, though it hath been as *a right Eye*, or as *a right Hand* to us; we shall no longer connive at any *Darling Lust* that would entice and draw away our hearts from God, we shall be resolved on the *mortifying* and *crucifying* of it. The *love of God*, and *friendship with Sin*, will not stand together.

Oh! think seriously of this: While thou art *wedded* to any lust, to thy Pride, to thy Flesh-pleasing Sensuality, or to thy Covetousness, *&c.* thy heart is not with God. Thou canst not cleave to God and Sin both. Thou canst not be for *two Masters* so contrary; but if thou *lovest the one*, thou must needs *hate the other*; if thou *cleavest to* the one, thou must needs *forsake* the other. If thou *lovest evil more than good*, (as *Psal.* 52. 3.) if thou art so far linkt in, and in league with any lust, that thy Will is more for keeping than for parting with it, more for serving and gratifying than for subduing and crucifying it, the love of God is not in thee.

(13.) If we love God, then it is our delight to serve and obey him, 1 *Joh.* 5. 3. *This is the love of God, that we keep his Commandments, and his Commandments are not grievous.* So in 2 *Epist.* v. 6. *This is love, that we walk after his Commandments.* To *love* him, and *keep his Commandments* are joyned, *Exod.* 20. 6. *Neh.* 1. 5. When a friend says, *If you love me*, do such a thing for me, his *Intreaty* useth

to

to have the force of a *Command*. If God's *Commands* have *no force* with us, it is a ſign *we love* him not. If we have the love of God in us, we ſhall *delight in his Law*, (as the Pſalmiſt did, *Pſal.* 119. 70.) we ſhall *delight to do the will of God*, and *chuſe the things that pleaſe him*. As we muſt ſhew our *faith*, ſo our *love by our works*. As I told you before, Love is a *well-pleaſedneſs with God* above, with a *deſire in all things* to *pleaſe* him.

Nunquam eſt Dei Amor otioſus. Operatur etenim magna, ſi eſt: Si vero operari renuit, Amor non eſt. (*Gregor. Mag. Hom.* 30.)

Qui non placet Deo, non poteſt illi placere Deus. *Bern.*

Now if we are more for pleaſing our ſelves than for pleaſing God, more for having our own wills than for *doing the will* of God; if we are more at Mens command, at the command of the World, than we are at God's command, and that *habitually* and ordinarily, it is plain, we prefer our ſelves and honour the Creature above God; and while it is thus, how can we ſay that we love him?

If we love God, we ſhall follow him, and love to *walk in his ways*. As they ſaid of their *Idols*, Jer. 2. 25. *I have loved ſtrangers, and after them will I go*. Had they loved God indeed, they would have been for following him and not ſtrangers.

The *counſel* of a ſpecial friend is much regarded: and ſurely, if we *love* God we ſhall not *deſpiſe his counſels*. *Pſal.* 119. 128. *I eſteem all thy Precepts concerning all things to be right*. He approved of them all, he would not have any one of God's Laws nulled and abrogated. To *love the Lord*, to *walk in all his ways*, and to cleave to him, are conjoyned, *Deut.* 11. 22. And to *love the Lord*, and to *walk*

walk ever in his ways, *Deut.* 19. 9. So the love of God will incline ſouls to ſincere, impartial, and conſtant obedience.

(14.) If we love God, we ſhall deſire to be more like him, *Eph.* 5. 1. *Be followers of God, as dear Children*; μιμηταὶ, Imitators; though we cannot be like him, in reſpect of thoſe Attributes, ſtiled *incommunicable*. Our firſt Parents fell from God when they affected to be *as Gods*. And in ſome other reſpect too we may not be like him. We may not act for our own glory, as God does. This would entrench upon the glory due from us to God, and croſs the end of our beings. Yet if we love God, we ſhall deſire to be like him ſo far as we may. There is an *aſſimulating* vertue and power in love. We are ready to imitate thoſe we love. Their *example* is very moving, and is wont to take much with us. If we love God, we ſhall deſire that we may have *hearts after his heart*, to love that which he loves, and to hate that which he hates (*Amicorum idem velle, & idem nolle:*) We ſhall deſire to be *holy as he is holy*, and merciful as he is merciful, and perfect as our Father in Heaven is perfect. Though it is impoſſible for any Creature to be *as holy*, as merciful, as perfect as God is. Though an *equality* here is not to be thought of; yet a *likeneſs* and ſimilitude, a conformity to God in our meaſure, ſuch as we may attain to, we muſt ſtudy and endeavour, and this the love of God would put us upon.

But if we rather wiſh that God was altogether *ſuch a one* as our ſelves, if we rather deſire that he would come down to us, and comply with, allow of our crooked Tempers and Manners, than to have

have our ſouls raiſed up to him, by the reſtoring of his *Image*, and a *divine Nature* wrought in us, it would ſhew indeed that we are little taken with him, but rather (how little cauſe ſoever there is for it) we are ſtill in love with our ſinful ſelves.

(15.) If we love God, we ſhall highly account of his *favours*. We ſhall not deſpiſe common benefits as coming from him; but we ſhall moſt prize any ſpecial *Love-token* he hath given us. We ſet a value on Mercies, according as God's love appears in them. When *Tamar* had got *Judah*'s Signet and Bracelets, ſhe would not part with them for a Kid. One would have prized a *kiſs of* Cyrus above the *golden Cup* he gave him. The ſoul that loves God, will value ſpiritual Mercies above temporal enjoyments. The *conſolations of God* will not be *ſmall* in ſuch a ones account. His comforts will be more deſired, longed for; or if enjoyed, will more delight and refreſh the ſoul, than any worldly comforts. And the more we love God, the more we ſhall praiſe him for any intimations and expreſſions of his love. We ſhall *delight to tell* others what *he hath done for our ſouls*; as the Pſalmiſt, *Pſal. 66. 16. Come and hear, all ye that fear God, and I will declare what he hath done for my ſoul*, Pſal. 103. 1, 2, 3, 4.

This would in part ſhew we love God *for himſelf* and not only for his Benefits, if indeed we ſet the higheſt value and account on thoſe Benefits, wherein we might read his *ſpecial love*.

But they that would account more of the *Birthright* than of the *Bleſſing*, and ſet more ſtore by *Corn and Wine* than they could do by the *light of God's Countenance*, ſhew little love to God.

(16.) If

(16.) If we love God, we are for putting *a good construction* on his ſevereſt diſpenſations. We would not take any thing unkindly from him. We are not for entertaining *hard thoughts* of God, though he ſhew us hard things. We ſhall deſire to keep up good thoughts of God ſtill, but have worſe thoughts of our ſelves. When he afflicts us, we ſhall fall out with our ſelves, fall out more with Sin; not be diſpleaſed at him. We ſhall ſtill *follow* him, even though he *walk contrary* to us, (as *Iſa.* 26. 8, 9.) When we are chaſtened of him, we ſhall not cenſure his dealings, but judge our ſelves. We ſhall be ready to juſtify God, and to condemn our ſelves, acknowledging God to be righteous, and to puniſh leſs than our iniquities deſerve. If we *cry* to God, and he ſeem not to hear, we ſhall not hereupon *take pett*, but conclude with the Pſalmiſt (*Pſal.* 22. 2, 3.) *Yet thou art holy.* Indeed we ſhall be ready in our troubles to *complain to* him (as we uſe in trouble to complain to our friends) but we would not *complain of* him. If we love God, Afflictions will not ordinarily *drive us from* God, but rather drive us nearer to him. If he ſhews his diſpleaſure, it will grieve us moſt that we have diſpleaſed him, that we have offended our good and gracious Father, that we have provoked the God of Patience, a God ſo rich in Mercy. And ſo we ſhall be for humbling our ſelves, and making our peace with him.

Si mihi iraſcatur Deus, num illi ego ſimiliter reiraſcar: non utique ſed pavebo, ſed contremiſcam, ſed veniam deprecabor. Ita ſi me arguat, non redarguetur à me: ſed ex me potius juſtificabitur. Nec ſi me judicabit, judicabo ego eum, ſed adorabo. *Bern. in Cant. Ser.* 83.

But

But if when we are afflicted, instead of *accepting of the punishment of our Iniquities*, and humbling our selves, and seeking his face, our hearts do nothing but *fret against the Lord*, we are *strange Children. We have had Fathers of our flesh which corrected us, and we gave them reverence; and if we are not much rather in subjection to the Father of Spirits*, we shew not a childlike disposition. And how sad is it, if in our afflictions we are ready to say, with him of whom we read, *This evil is of the Lord: why should I wait on the Lord any longer?* How sad is it, when Crosses, that should crucify and deaden our hearts more to the World, have this contrary effect, deadning them towards God, and towards holy Duties? That we have less heart to serve God, have less heart to Pray, to Read and Hear the Word, &c. It is noted of the Hypocrite, *Job.* 27. 9, 10. *When trouble comes upon him, will he delight himself in the Almighty? will he always call upon God?*

(17.) If we love God indeed, we shall desire to love him more and more, and to express our love more and more. We shall never think we love him enough, or that we do enough for him, or that what we do in God's service at any time, is done well enough. It will be our unfeigned desire to honour God more, and to serve him better. As the Psalmist, 71. 14. *I will yet praise thee more and more.* Love in the Heart, will set the Head on contriving, the Tongue on pleading, the Hands on working for God. *Love is kind, is bountiful. Amicorum omnia communia.* If we have the Love of God in us, we shall desire, that all we have may be at his service, that our parts, interest, estate may be imploy'd, and improved for him. Love to God will put us upon

holy

holy Projects for God. As it is very pleasing to us, to serve a special Friend; it will be our joy and delight to serve God, to act for his Glory, to do any thing to promote his interest. And such as abound in Love to God, will also *abound in the work of the Lord.* Whereas a Soul without Love, is like a *Bird* that has *lost his Wings*, or like a *Chariot without Wheels*, it moves very heavily. What such may seem to do for God, is done without heart, with no alacrity, or delight, but rather with pain and trouble, further than *self-interest*, and *self-love* carries them out.

Thus if what is done for God, be done grudgingly; and if we are weary of his service, and if we are setting our selves bounds, and think we have done enough already, these things would not shew any love to God.

(18.) If we love God, it will be a joy to us, to see others *active for God.* Though we shall be ashamed to think how little we have done for God, though it will grieve us that we can do no more; yet withall it will be a *pleasing sight* to us, when we can see his Interest and Honour promoted, and advanced, be it by others. Though we shall desire in our places to do as much as those, that do most for God; yet it will be no *eye-sore* to us, when we see others out-stripping us. We shall honour them the more, and shall desire to imitate them: we shall not envy, or stomach them.

But if we are offended at those that are more forward, and zealous, if we grudg that any cloud us by their *shining brighter*, if we have a secret dislike of those that excell in Holiness, and Vertue, and quite *out-do* us in the service of God; though the Lord

Lord hath more honour by them; this is an ill sign, a sign that we prefer our own interest before Gods interest, and prefer our own reputation, before his Glory; and so that we love him not as we ought.

(19.) If we love God, we shall be ready not only to *act*, but to *suffer* for him too. Be willing to suffer any thing for God, rather than forsake him. *Amanti nihil difficile.* Love makes any cross tolerable. They that *endure temptation*, or trial, and *they that love God*, are made all one, *Jam.* 1.12. True Love is *fugatrix timoris, & animatrix confessionis*, (according to *Tertul.*) *Many Waters cannot quench Love.* Where this divine spark is kindled, it oft flameth forth more, the more it meeteth with opposition. It is intended by an *Antiperistasis*, as Fire burns hottest in cold, frosty weather. How oft have the Faithful rejoyced in tribulation, gloried in their sufferings? Though we are not to *run upon* Sufferings uncalled; yet how many have counted it a joy, and pleasure, when they have *fallen into* them? I grant, some may be carried on to suffer for God, and his Truth, who are only *animated* with *vain-glory*, or with a vain, proud conceit of meriting highly by their sufferings; and not with a principal of Love. Yet that Mans Love to God is to be suspected, or rather concluded unsound, that will not carry him through sufferings, and tryals here. He that loveth Father, or Mother, Wife, or Children, Liberty, or Estate, or Life it self, more than God, does not love him sincerely. If we had rather incur God's displeasure, than Man's; had rather forgo an interest in God, than forgo Estates in the World for him; if we had rather venture on an everlastiug separation from God, than lay down

our lives here for him; ſurely, we care little for him.

(20.) If we love God, we ſhall love others *for his ſake*. Love all Men, love Enemies, and eſpecially love the Godly for his ſake. The Love of God includes under it the Love of our Neighbour, and Love of the Brethren. As it is well defined, thus, "It is a Grace, whereby we love God for "himſelf above all, and all others for God, and in "God. 1 *Joh.* 4. 20, 21. *If a Man ſay, I love God, and hateth his Brother, he is a liar, &c.* And this Commandment have we from him, *that he who loveth God, loveth his Neighbour alſo.*

Here I ſhould ſay ſomething of Love to Men.

1. Of Love to Men *in general.*
2. Of Love to Enemies in *particular.*
3. Of Love to the Godly *in ſpecial.*

(1.) The Love of God will incline the heart to *love all Men:* As it is a thing that God requires; And as there is ſomething of God to be ſeen in all Men; Yea, more than in Sun and Moon, or the moſt excellent Creatures in the World, that are without life, and void of Reaſon. All Men are worthy of our love, as they are God's Workmanſhip, as they are *reaſonable Creatures*, and capable of enjoying God, and Happineſs, though ſuch in a ſpecial manner are worthy of our love, who are more eſpecially God's workmanſhip, being *created again* in Chriſt Jeſus.

It is true, the *Damned* are none of our *Neighbors*, but removed quite out of all ſociety with us, and out of all capacity of ever loving, and enjoying God. And ſuch as have ſinned unto Death, if we can certainly know them, we may know to be utterly

terly *outlaw'd*, and loſt Creatures to all Eternity, for whom there remains nothing but a certain fearful expectation of Judgment, and fiery Indignation, which ſhall devour the adverſaries.

But (excepting ſuch) do we bear an *univerſal Good-will* to Men for God's ſake? with reſpect to his holy VVill, and Command, and to his Honour and Glory?

Then certainly, it will be our Prayer, and *hearts deſire*, that his way may be known upon Earth, his ſaving health among all Nations.

And then we cannot but pity thoſe that *ſit in darkneſs, and in the region and ſhadow of Death.*

And then we ſhall have a king and *bleeding hearts* for thoſe, that enjoy the Goſpel and ordinary means of Salvation, but plainly *reject the counſel of God againſt themſelves*, and will not attend to the *things of their peace.*

Then it will affect us with grief and horrour, to ſee ſinners poſting on in the broad way to Hell and Deſtruction. As the Pſalmiſt 119.53. *Horrour hath taken hold upon me, becauſe of the wicked that forſake thy Law.*

Then it would greatly rejoyce our hearts, might we be a means of ſtopping any ſuch in their deſperate career, a means of *converting* any Sinner *from the errour of his way*, and conſequently of *ſaving a ſoul from death.*

Now what ſhould they think of themſelves who are wholly unconcerned; I mean, carry as not at all concerned how it goes with the Souls of others? Such as would ſay (with *Cain*) *Am I my Brothers keeper?* Such as make no conſcience at all of, but groſly neglect that plain and neceſſary duty of re-

proving Sinners, though they have never ſo loud a call, and never ſo fair opportunity. Are not they ſaid to *hate their Brother in their heart*, that will not *rebuke*, but *ſuffer Sin upon him*? So what enemies are they to Souls, that are enemies to the Goſpel, and the faithful preaching of it, 1 *Theſſ.* 2. 15, 16. True love wiſheth the beſt good to Men, and ſo the means of it, without which it is not ordinarily obtained.

But though ſound love reſpecteth the *Souls* of Men, and their ſpiritual welfare *chiefly*, yet not *only*.

So, Are we far from envying others proſperity? *Charity envieth not*, 1 *Cor.* 13.4.

Are we grieved for others calamities? As the Pſalmiſt, 35.13,14.

Is it our deſire not to be wanting in any *Office of* love to others? would we do good to all, as we have opportunity? Are we for helping, and ſhewing mercy to any in miſery, ſo far as we are in a capacity? Do we not know how to *hide our ſelves from* our *own fleſh*? Yea, do we not only *deal our bread* to the hungry, but draw out our Souls, our *Bowels* to them?

Ubicunq; homo eſt, ibi beneficeo locus eſt. *Sen.*

And are we for ſetting aſide all baſe *ſelf-reſpect*, in the love we bear, and the good we do to others? Are we willing to do good to ſuch, as either will not or cannot recompence us? Do we not ſome way aim at our *own ends*, advantage, praiſe, *&c. Charity ſeeketh not her own.* To love another but *for*, and *with reſpect to* our ſelves, is not properly to love another, but only to love our ſelves. But if we can find our hearts going out in love, and good-will towards all Men, (though we cannot expect ſo much

much as *thanks* from one of many) this is very comfortable.

But here you may ask,

Queſt. 1. Should we not (with the Pſalmiſt, 139. 21, 22.) *hate the wicked*? How than are we to love all Men?

Anſw. As we are to loath, and *abhor our ſelves*, ſo far as we are ſinful, and yet notwithſtanding we muſt *love* our ſelves; ſo we are both to *love*, and *hate* the wicked. As God hath *a love* to them, *as his Creatures*, and many ways is doing good to them, whom yet *he hates*, as they are wicked: So muſt we. In hating a ſinner, we muſt neither *hate his nature for his ſin*, (as one notes) nor *his ſin for the Man*: but *hate* Sin *as ſin*, and *love* the Man, conſidered *as a Man*. Dr. *Burgeſs.* Chain of Graces. p. 239.

There is a *Phyſical*, or natural goodneſs, which is found in wicked Men as they are Men, which includes in it a *capableneſs* of *moral* goodneſs; for which they are ſo far to be eſteemed, and loved. And while the wicked are in *a poſſibility* of being reclaimed from their wickedneſs, we muſt pity, pray for, and heartily wiſh well unto them, and indeavour to promote their Converſion, and Salvation, as it may lye in our way to contribute thereunto.

Queſt. 2. Is it not ſometimes lawful, to imprecate God's Vengeance on the wicked?

Anſw. This is not to be done *ordinarily*. *Firſt of all* Supplications, Prayers, Interceſſions muſt be made for all Men, 1 *Tim.* 2. 1. Contrary to the cuſtom of the *Jews* (as Dr. *Lightfoot* notes) who uſe to curſe the Heathen, and pray for none but them-

themſelves, and thoſe of their own Nation, and Religion. In praying for all, we ſhould pray for the wicked, that God would reſtrain, convince, and convert them (if it be his will.) If we pray, that *God's hand* may *find out his enemies, his right hand thoſe that hate him*, it muſt be *conditionally*; that is, If they be incurable, incorrigible, implacable, obſtinate in their malice againſt God, his Church, and Intereſt. Before we pray *abſolutely* againſt any particular Perſons, we ſhould look well to our warrant. *Charity hopeth all things*, 1*Cor.* 13.7. while we cannot *certainly know*, or pronounce ſuch *without all hope of mercy*, we ſhould not dare in our prayers to *devote* them *to Juſtice*. What ſome holy Men have done here, as *David*, &c. ſeems to be *extraordinarily*, *Spiritu prævidentis*, *non voto optantis*, from a *ſpirit of Propheſie*, rather than from the *ſpirit of Supplication*. Unleſs we had *their ſpirit*, we have not their *warrant*, to pray *directly* againſt any Mens perſons.

Queſt. 3. May not the righteous ſometimes *rejoyce, ſeeing Gods Vengeance on the wicked*, as Pſal. 58. 10?

Anſw. As God is *glorified* by the *Judgment which he executeth*, and as it may tend to promote his Intereſt, and the good, and ſafety of his Church and People, ſo they may *rejoyce*, at the cutting off and fall of wicked, and miſchievous Inſtruments: but may not rejoyce meerly in their deſtruction. Not as it *makes againſt them*; but as it makes *for Gods Glory*, and the good of others.

Qu. 4. Is it not lawful to deſire that Juſtice may be done on notorious offenders? Now is this to love them, to *will their puniſhment?*

Anſw.

Anſw. We may deſire that ſuch may be puniſhed *without breach of Charity.*——

1. When it is not from any *private grudge*, but from a *love to publick juſtice*, and *with reſpect* to the glory of God thereby.

2. When we have reſpect to the *good of the Community.* As we owe more love to the *publick Society* of which we are Members, than to particular Members in the Society, and much more then to corrupt *gangren'd* Members, that endanger the whole Body. When great notorious crimes go unpuniſhed, the Community may ſuffer for it. *Blood defiles a Land*; ſo Whoredom, Drunkenneſs, &c. And where Men care not to let ſuch ſins go unpuniſhed, it provokes the Lord to puniſh for them. It is better that the Offenders ſhould ſuffer puniſhment, than the whole Body ſhould ſuffer for them. Again, when great crimes go unpuniſhed, more are encouraged to commit them. That this is a *ſparing cruelty.* There is *Credulitas parcens*, and there is *Miſericordia puniens.* Civil Magiſtrates are ordained of God to be a *terror to Evil-doers.* And it is better that ſuch ſhould ſuffer, than be ſuffered to go on, to corrupt and infect others.

It is ſinful, (againſt Charity) to will the puniſhment of another, meerly *ſub ratione mali*, as evil to him. But the puniſhment of notorious Offenders hath alſo *Rationem boni*, is good, being a means of keeping up juſtice and order, and of preſerving the community both from guilt and puniſhment. And thus the due execution of juſtice on Evil-doers is to be willed.

3. When we deſire not their *puniſhment* ſo much

as their *repentance* and reformation. We may will their temporal punishment, and yet earnestly desire that it may go well with their souls. And this is not inconsistent with true love, to will their punishment, but not *for it self* as punishment to them, but *as a means* to reclaim them, to bring them to a sense of their sin, *&c.*

So much of *love to all* Men.

(2.) More *particularly*, the love of God will incline a Man even to *love* those that *hate* him, to love his very Enemies. *Amicos diligere omnium est, inimicos autem solorum Christianorum.* It is common to all to love their friends, but proper unto Christians to love their enemies. *Diligere enim diligentes est naturæ, diligere non diligentes est gratiæ.* Nature teacheth to love those that love us, but only *Grace* teacheth to love those that love us not. So this would be a notable proof that our love to God is sound, if *for his sake* we love our enemies.

Tertul. lib. ad *Scapul.*

Ludol. Carthus. in Evang.

Therefore let us search and enquire how our hearts stand affected towards those that manifest and declare enmity and ill-will to us. As one says, "Anothers "enmity must not *blind* and "*pervert* our *judgment* of him, "and hinder us from discern-"ing all that is amiable in him, nor must it *cor-*"*rupt our affections* and hinder us from loving it "and him.

Mr. *Baxt.* Christian Directory. *Par.* 4. *p.* 186. *qu.* 2.

I

I grant, we may be ſenſible of others enmity, and the injuries we receive from them, yet their *ſin* ſhould be a greater trouble to us than our own affliction or ſuffering by them.

We may reprove an Enemy, but *in love* we may not *reproach* an Enemy.

We may in many caſes *defend* our ſelves, yet muſt we take heed of a *ſpirit of revenge*, and take heed of being injurious our ſelves, under pretence of defending our ſelves from injury.

We may be *cautelous* and watchful, not to expoſe our ſelves to the will of an Enemy, yet not *uncharitable* in our cenſures and ſpeeches, making him worſe than indeed he is.

We may not preſently judg every one an *Enemy to God* that is contrary to us. It may be from Prejudice and Paſſion, not from rooted Malice what they do againſt us

But however it is with them, the Lord hath taught and commanded us to love and carry well towards them; and we muſt do ſo, as we would ſhew our ſelves *his Children*, Mat. 5. 44, 45. We cannot tell but they may belong to God. He can make them Veſſels unto honour. And though they are *unprofitable*, yea, *injurious* to us, yet they may be helpful and *beneficial* unto others whom we are bound to love. We ought to love them for any good in them, for any good that any other may receive from them. And if we can love them when no *ſelf-reſpect* moveth us thereunto, it is a clearer evidence that we love them for Gods ſake. But if you cannot *forgive their treſpaſſes*, how can you hope that *God will forgive* you yours? See *Mark* 11. 25, 26. Thou that ſayeſt, and ſpeakeſt thy very

very heart, [I can never love ſuch or ſuch a one, I ſhall never be friends with them while I live:] know, this is *ſad language*, it ſpeaks thee to be in the *gall of bitterneſs*. And as one ſays, "He that hath not "grace to love an Enemy, did "never love his Friend from "his heat.—Flee his friendſhip that cannot love "an Enemy.—If ever thou move him, he will "(be ready to) remove thee for ever from his "heart.

Cor. Burgeſs. Chain of Graces. *pag.* 252.

Now what ſay you to this: Some indeed have *an Art* of carrying fair and ſmooth, they can keep in their wrath that it ſhall not appear in their looks or ſpeeches. But can you truly ſay, that you love and bear an hearty good will towards others, how ill ſoever they carry towards you? Do you wiſh no worſe to them than to your own ſouls: Do you pray for them, (*a kindneſs* which they cannot reject,) *Father, forgive them: Lord, lay not ſin to their charge:* Would it rejoyce you to ſee them come on to a participation of Grace with you here, and ſo to have fellowſhip with you in Glory hereafter? And do you deſire their proſperity here, ſo far as may be good for them? And would you not be unwilling (if it lay in your way) to promote it? Are you ſo far from deſiring to revenge your ſelves on them, that you wait for opportunities to befriend them? Oh! how few of ſuch a ſpirit, and yet how plain a duty? *Exod.* 23. 4, 5. *If thou meet thine enemies Ox or his Aſs going aſtray, thou ſhalt ſurely bring it back to him again. If thou ſee the Aſs of him that hateth thee, lying under his burden, and wouldſt forbear to help him,* (or wouldſt ceaſe to leave thy buſineſs for

for him) *thou ſhalt ſurely help him.* Rom. 12. 20. *If thine enemy hunger, feed him; if he thirſt, give him drink.* Mat. 7. 12. *All things whatſoever you would that Men ſhould do unto you, do ye even ſo to them.* Not as others do to you, but as ye would that others ſhould do unto you, and that with a *regular will*, a will guided by a right and ſound judgment. So on the other hand, *Quod tibi non vis fieri, alteri nè feceris*, Do not that to another which thou wouldſt not have another do to thee. *Rom.* 12. 21. *Be not overcome of evil, but overcome evil with good.* It was ſaid of *Julius Cæſar*, *Benignitate adèo prædictus, ut quos armis ſubegerat, clementiâ magis vicerit*, He was ſo gentle, courteous, that whom he ſubdued with *force of Arms*, he overcame more with *clemency*: and yet might he be far from loving Enemies, as the Word of God and the Spirit of Grace teacheth.

But do you unfeignedly deſire your enemies welfare, and would you gladly be inſtruments of promoting it? Are you for *doing good to them that hate you*, (unleſs where it may be more to your own hurt or danger, than to their benefit and advantage?)

And are you ſorry, grieved for them, when *evil befalleth them?* Prov. 24. 17. *Rejoyce not when thine enemy falleth, and let not thine heart be glad when he ſtumbleth.* Job 31. 29, 30. *If I rejoyced at the deſtruction of him that hated me, or lift up my ſelf when evil found him. (Neither have I ſuffered my mouth to ſin, by wiſhing a curſe to his ſoul.)* Is it no joy to you to ſee an enemy *fall into miſery*, much leſs a joy to ſee him *fall into ſin? Charity rejoyceth not in iniquity?* 1 Cor. 13. 6.

And

And are you ready to take notice of any good and commendable thing in an enemy, and to *ſpeak well* of him for it: Have you no delight to hear or ſpeak of his faults and miſcarriages? Are you for *hiding* rather than *diſcovering* his *nakedneſs*? Had you rather err on the hand of Charity in making his faults leſs than they are, than make them greater? And would you not grieve ſo much for the wrong an enemy does you, as for the wrong he does his own ſoul? Would you not have ſo deep a ſenſe of the greateſt treſpaſſes againſt you, as of his tranſgreſſions againſt God, (as *Pſal.*119.139.) Then indeed it is to be hoped, notwithſtanding ſometimes your paſſion is too much moved on a ſuddain, yet that *in cool blood* you do love your Enemy.

(3.) The love of God will incline one *eſpecially* to *love the Godly*. And *every one that loveth him that begat, loveth him alſo that is begotten of him*, 1 Joh.5.1. If we love God, we cannot but love the *Children of God* for their Fathers ſake. There is no living Chriſtian but is a loving Chriſtian, 1 *Joh.* 3.14.

But here many deceive themſelves and others.

Some only pretend love to the Godly, to purchaſe others love, and gain more eſteem of others. As *Dyonifius* maintained Philoſophers, not that he did much eſteem or admire them, but becauſe he hoped to be eſteemed for them. Some love them from meer ſelf reſpects. As thoſe they have been, and further may be beholden unto, as having received kindneſs from ſuch, and being convinced of their love and good-will towards them, as having a dependance on ſuch, or being tied to them by *natural bonds*. They that are not without *natural affection*, will love their own. Some

love

love them for other common worldly reſpects. As ſome of them are Men of Wiſdom and Prudence, able to adviſe in difficult and weighty matters, or learned Men, &c.

But firſt, If our love to the Godly be ſound (ſuch as will prove and evidence the love of God to be in us) then we love them *for their godlineſs*. Do we ſee a *beauty in Holineſs*? Are we ſo taken with it, that we cannot but love thoſe in whom we ſee it, cannot but highly eſteem ſuch as the *excellent ones in the Earth*? Do we love the Children of God, *eo nomine*, becauſe they are his Children, becauſe they reſemble their Father, bear his Image? As the *Cynick* Philoſopher could ſay, τὸς ἀγαθὸς ἀνθρώπους θεῶν εἰκόνας εἶναι, that *good Men were images of God*. Are we taken with them, for what of God, or of *a divine Nature*, we ſee in them? As we are pleaſed with the *Pictures* of thoſe whom we love and honour. As on the contrary, if we ſhould ſee a Man expreſſing an hatred and contempt of anothers *Picture*, ſcratching and tearing it, ſoiling, beſpattering and *defacing* it, we would conclude, that he hated the Perſon much more whom the Picture did repreſent.

Laert. l. 6. in Diog. p. 397.

Do we love the Godly *as ſuch*? Mat. 10. 41,42. *He that receiveth a righteous Man in the name of a righteous Man, ſhall receive a righteous Mans reward. He that gives a cup of cold Water only to a Diſciple, in the name of a Diſciple, ſhall in no wiſe loſe his reward.* In *the name* of a righteous Man, and *in the name* of a Diſciple, that is, *as ſuch*, upon that very account, and not for any lower, by-reſpects. The Apoſtle had

had a great love to *Timothy*, he thought on him daily, he had him daily in his best thoughts: and what was it that drew out his heart so towards him? [*calling to mind* (says he) *the unfeigned faith that is in thee.*] 2 Tim. 1. 3, 4, 5.

Do we love the Godly for their Godliness in its *full latitude*, for the whole of it, and not for some parts only? We may love them *in part* as godly, or love *some parts* of Godliness, without any true love to God, and without loving them for his sake. As many a natural Man is convinced, and will confess, that the Godly are better than they. As *Saul* to *David*, *Thou art more righteous than I.* So several parts of Godliness are lovely, even in the eyes of a natural Man. Plain-heartedness, upright-dealing in ones Calling, faithfulness in matters of trust, peaceableness, charitableness, (things which *Godliness teacheth*) are commendable and amiable, even our *enemies themselves being judges.* And as godliness teacheth the best discharge of *Relative duties*, so far a natural Man may love it in relations. As it teacheth the *Wife a chaste conversation coupled with fear*, thus a carnal Husband may love it in his Wife. As it teacheth the *Child to honour his Parents*, to carry reverently and dutifully towards them; ungodly Parents may so far like it in a Child, and love such a Child the better for it. As it puts a Servant upon diligence, care and faithfulness in his Masters business, that he *serveth not with eye-service, but in singleness of heart*; so far a bad Master may love a good Servant. While Godliness in the *full latitude* of it, and taking in all its *essential* and *integral* parts, is not pleasing, but distasteful unto such. Where it crosseth their corrupt *Wills*, *Affections*,

Affections, and their *carnal Interests* and Designs, where it reproveth and condemneth them for their sinful omissions, or commissions; where it galleth them, they cannot away with it, or be so well pleased with others where they see it.

2. And if we love the Children of God aright, for the Grace of God appearing in them, for their Godliness, then we *love all* that appear to be such, we have a special love to all that are godly (so far as we can judge.) So the *Colossians* had a *love to all Saints*, *Col.* 1.4. So *Philemon*, *Phil.* v. 5. So the Apostle *Peter* enjoyneth to *love the Brotherhood*, (the *whole Fraternity*, all that were of the houshold of Faith) 1 *Pet.*2.17. To love *all parts of Godliness*, all Grace, (as was said before) and to *love all Saints*, would be good evidence of the soundness and sincerity of our love.

But *partiality* here would bewray unsoundness, and hypocrisy. Surely that is a *partial love*, if we love some, while we despise, and lightly esteem others, who yet give as good proof of their godliness. Some are ready to *Saint* all that are of their own Party; and to *un-Saint* any, that differ from them, though the difference be not in any fundamental, and essential point of Faith, and Godliness, and though (perhaps) the errour, and mistake be in themselves. Do not such love for an *Opinion*, or for some self-respect, rather than for real Godliness, who look but shily on, carry strange towards any, (though found in all points necessary to Salvation, and strict and conscientious in their lives, yea, though *eminent in Godliness*) that are not of their Opinion? Such have not learnt to love Saints, *as Saints*, and to love *all Saints*. Suppose such as differ

differ from them to be but *weak in the Faith*, yet Christ would not have his *little ones despised*.

3. And if we love the Children of God for God, and Godliness sake; then the more holy, and the more like to God any are, the *more* we shall love them, and be taken with them, the more our hearts will be knit to them, (as *Jonathan*'s Soul was *knit to David*, 1 *Sam.* 18. 1.) And here is no respect of persons, but a respect of goodness, to love them best, who are best. But if on the contrary, a Man only *beareth with* Holiness in a *lower degree*, and with such as may be Godly in the main, but very remiss, too much complying with the manners of the World; or perhaps can afford such a good word sometimes, saying, such are honest, sober, *moderate Men*; when he would thereby condemn those, who are more forward, when he utterly dislikes, and his heart is rising against those whose *hearts are lifted up in the ways of God*; when he cannot endure such as are more exactly conscientious, and more zealous for God; when he is barking at them, as *Hot-spurs*, Fanaticks, and I know not what; or if he lash them not with the tongue, yet his heart is full of envy against them: what can this shew, but a graceless spirit? And let such a one know, that the love of God is not in him. If the *holiness of a Saint* be such an *eye-sore* to thee, for which thou canst not affect him, how canst thou love God, who is *Holiness it self*? There is none holy as the Lord, he is infinitely holy. If the light of the Moon offends thee, (which yet shines not without its spots) how canst thou bear the surpassing brightness of the Sun it self? And how unmeet art thou for fellowship with the Saints

in

in Heaven, with the *Spirits of Juſt Ones made perfect*, who canſt not away with ſuch as have attained to any eminent degree of holineſs here? The Saints in Heaven are more holy, than any of thoſe thou thinkeſt too ſtrict, too preciſe. Perhaps thou wilt ſay,

1. Thou couldſt love and honour them, if they were *as good as they ſeem*: but they are *Hypocrites*, they do but make a ſhow. *Anſw.* And doſt thou indeed hate Hypocriſie? O then take heed that thou beeſt not guilty of Hypocriſie in this very plea, pretending that thou canſt not love them, becauſe they are not ſo good as they ſeem; when in very deed thou couldſt like well of them if they were worſe than they are. Again, Though it is true, Hypocrites there will be among the Saints here; yet take heed that thou doſt not cenſure, and condemn thoſe as Hypocrites, whom the Lord accepteth, and approveth of, as ſincere and upright. Thy hard cenſures cannot hurt, and prejudice them, ſo much as thy ſelf. The Devil accuſed *Job* to be no better than an Hypocrite. As he is called, *The Accuſer of the Brethren*, Rev. 12.10. That this is *a Diabolical Practice*. And to *juſtifie the Wicked*, and to *condemn the Righteous*, *are both of them an abomination to the Lord*. How angry was the Lord with *Job*'s three friends, for their raſh cenſures of him, and harſh dealing with him? The *Upright* (though they are abhorred of many in the World) *are God's delight*. And think of it, Shall not the *Saints judg the World* at laſt? Many that cenſure and accuſe them here, ſhall be judged, and condemded by them hereafter. Yea, their *holy lives*, that the World is ſo offended at, ſhall condemn the World. And thou that abhor-

reſt their ſtrict lives, think of it, whether (with *Balsam*) thou wouldeſt not deſire to dye their Death.

Or 2. Perhaps thou wilt ſay, They *make more ado than needs. Anſw.* And wherein? Indeed it becomes not a Chriſtian to be a *buſy-body* in other Mens matters. He has work enough of his own to mind. And let all that fear God, have a care to walk ſo, that others may *find no occaſion againſt them, but in the matters of their God.* But certainly, the Command, *Mat.* 22.37. *Thou ſhalt love the Lord thy God with all thy heart*, &c. will bear them out in their greateſt Zeal, and Activity for God. So *Luke.*13. 24. *ſtrive to enter in at the ſtraight Gate*, &c. And Phil. 2. 18. *Work out your own Salvation with fear and trembling.* And 2 Pet. 2. 10. *Give diligence to make your Calling and Election ſure:* [will warrant their moſt ſtrenuous endeavours to get to Heaven. And *Epheſ.* 5.15. *See that ye walk circumſpectly.* And 1 Theſ.5.22. *Abſtain from all appearance of evil*] will juſtify their tenderneſs of Spirit, and fear of Sin. And Col. 1. 10. *Walk worthy of the Lord unto all pleaſing, being fruitfull in every good work.* And 1 Cor.15.58. *Always abounding in the work of the Lord*] will prove, that the beſt are ſo far from doing *more than needs*, that they fall very far ſhort of doing what they ought in Religion. And therefore, as Chriſt ſaid to his Diſciples, Mat. 26. 10. *Why trouble ye the Woman? for ſhe hath wrought a good work on me:* So why do any go about to diſcourage ſuch, as *for his Name ſake are labouring*, and taking pains to glorifie God, and ſave their ſouls? Are any offended that they do ſo much? Alas, they ſee great cauſe to be aſhamed that they have done ſo little, that

that they do no more for God and Jesus Christ, for their own, and others souls! It's granted, we should not be *righteous over much*, as we should take heed of being *over wise*, (Eccles. 7. 16.) To be *wise above that which is written*, is *Wisdom falsly so called*: and to be *righteous above that which is commanded*, is but a *Pharisaical righteousness*. That which is beyond the Rule, is not true Religion, but vain Superstition. And works of *Supererrogation*, are works of *Superarrogancy*. But keeping to the Rule, none can be over-righteous. When it is said, (there v. 17.) *Be not over-much wicked*] surely the meaning is not, that we may allow our selves a little here. They that would shun all impiety, more and less, are not to be condemned as *over-precise*, or doing more than needs.

Or, 3. perhaps thou wilt say, Thou canst not be quiet for them; they will not let thee alone, but are still reproving thee. *Answ.* And does that offend thee? Then, as the Psalmist says, *For my love they are my adversaries*; thou dost ill requite thy best, thy most faithful friends. Then it seems thou lovest thine enemies, but *hatest thy friends*. And is this well done of thee? If they could be satisfied to suffer thee to go on offending and provoking God, and wronging thine own Soul (which is not love but hatred) then thou couldst be better pleased with them. If it be thus, thou neither lovest the Godly, nor thy self aright.

You may think me very long on this third particular Note, That if we love the Godly for God and Godliness-sake, then we love them most who are most like God, most eminent in Godliness.

And yet before I pass on to another, there is a Question, or two, (that fall in here) to be answered.

Quest. 1. Are we to love the Godly, more than near Relations, if they be not Godly: and to love those, who are eminent in Godliness above Godly Relations, that are not so eminent?

Answ. 1. There is a *peculiar love* due unto *Relations*, as such, which is *in part natural*, and sensitive (as irrational Creatures also have a love to their mates, and a στοργὴ, a natural tender affection to their young) and *in part* also *commanded*, being a duty *becoming* such Relations, *a necessary Principle*, and *help* to the discharge of other relative duties. To be *without natural affection* towards Parents, or Children, is a great Sin, and a cause of other Sins against those Relations. And if such as are in a married state, have not a true *conjugal affection*, other *conjugal duties* can never be rightly performed. It is certain, *Grace* breaketh not, but rather strengthens *Natures bonds*.

So 2. We are *ordinarily* bound *to do more* for near Relations (though ungodly) than for strangers, be they Godly. We are not always to do most for the most needy, and worthy; because we may be *under a special ty*, and obligation to do for others, and we may not be able to do so well for both. The *Law of Nature* layes a special obligation on us to take special care of Wife and Children, being neareſt to us. And if we do not, who should? This is a *necessary order* for the good, and preservation of Mankind, (as that love, which is *naturally* planted in bruit creatures towards their young, is necessary for the preservation of their kinds.) And 1 Tim. 5. 8.

If

If any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an Infidel. 2 Cor. 12. 14. *Parents ought to lay up for the Children.* Parents ordinarily are bound to provide especially for Children, (though sometimes also Children are bound to relieve their Parents, and that before others. As *Joseph* nourished his Father *Jacob* in the Famine.) Thus therefore we are especially to look to those whom *Nature* has devolved on our special care, whom God hath especially committed to our charge; not neglecting others, as if we owed nothing to them, but in some expressions of love preferring those to whom our obligation is greater.

3. And yet in our *estimations* and *rational*, spiritual *complacence*, we are to *prefer* such as are godly, before the neerest Relations, if ungodly. So likewise must we prefer such as are *more eminent* in Grace, before a godly Relation that is not so eminent. As Christ said, *Mat.* 12. 48, 50. *Who is my Mother? and who are my brethren? Whosoever shall do the will of my Father which is in Heaven, the same is my Brother, and Sister, and Mother.* The best are to be preferred in *honour*, though not in point of *maintenance.*

Quest. 2. Then by a *parity of Reason*, are we not to love the weakest Christian whose sincerity we do not question more than a Professor or *Minister*, whose sincerity is very questionable, let their gifts be never so great, and let them be never so serviceable upon that account?

Answ. 1. It is certain, That *gifts of edification* are very desirable and amiable, yea, they *give a lustre to Grace* it self. "As the Gold did *beautify the Temple*,

" though the Temple did *ſanctify the Gold*: So " (ſays one) though Grace do ſanctify Gifts, yet " Gifts do beautify Grace. No doubt, but Gifts to edify, to profit withal, Gifts that promote the converſion and ſalvation of others, are to be highly eſteemed.

2. Grace is more lovely and excellent. *Gifts* are deſirable *in ordine ad aliud*, as Hand-maids to Grace: but Grace is deſirable even *for it ſelf*.

3. He that is both gracious (as we cannot but judge) and alſo of eminent Gifts, is to be eſteemed above another who hath not the like Gifts, though he may have the like meaſure of ſaving Grace.

4. He that hath Gifts without Grace, is to be eſteemed for that good and benefit others may receive from his Gifts, and ſo for the ſervice and honour God may have by them. He is to be eſteemed *for others ſakes*. But one that is truly godly, though his Gifts be never ſo ſmall, is to be eſteemed *for his own ſake*. And there is that real worth and excellency in true Grace which will *weigh down* the greateſt excellencies a natural Man can have.

4. Now I proceed to another note of true love to the Godly. If we are taken with them for their godlineſs, then we are *for godlineſs in our ſelves*. We do not barely commend it in others, but follow after it our ſelves. We honour the Godly not only τῇ εὐφημίᾳ in *ſpeaking well* of them, but τῇ μιμήσει, by *imitating* them. If we love them aright, we deſire to be like them. If we are taken with God's Image in them, we would be followers of them, ſo far as they are followers of God. And wherein we ſee our ſelves to come ſhort, we are

aſhamed

ashamed of our selves, and so far out of love with our selves. As the Stoicks said, that true friendship was ἐν μόνοις τοῖς σπουδαίοις, *inter solos probos, & virtutis studiosos*, only among the good and vertuous, διὰ τὴν ὁμοιότητα, whom a likeness (of disposition and manners) uniteth. Certainly, they that care not for godliness themselves, cannot truly love others for it. They that delight to see it in others, will much more desire, and be pleased to find it in themselves. To love it only *at a distance* would argue deceit in our love. *Laert.* in Zeno. *l.* 7. *p.* 513.

5. If we love the Godly as such, then we *delight in godly society.* As the Psalmist, *Psal.* 119.63. *I am a companion of all them that fear thee*, and of them that keep thy Precepts. I am for the company of all such, even the poorest, the meanest of them, and for no other company. *All his delight* was in the Saints, *Psal.* 16. 3. He had no delight to be so familiar and intimate with others. When we are for holy society, and holy conference, it is both an *expression* of love to the Saints, and a *means to encrease* it.

But to despise a poor Saint, because poor, to think such unworthy of our acquaintance, to shun familiarity and converse with such, would shew a *sinful respect of Persons*, and partiality in our love, that we have not a love to all Saints, or to any as such. So it is an *ill sign*, if we are pleased with the society of vain and *vile persons*, such as we ought to contemn, (*Psal.* 15.4.) A Man is known what he is, by the Company he keeps, and most affects.

6. Another note of true love to the Godly, is a fear of *giving ſcandal*, a deſire and care to walk inoffencible towards them. Yea, if we love them, it will grieve us to ſee others caſting *ſtumbling-blocks* in their way. 2 *Cor.* 11. 29. *Who is weak, and I am not weak? who is offended, and I burn not?* And much more we ſhall fear to offend them our ſelves. As we would not offend and injure our friends. It is true, ſome are ſo weak that they will *take offence* where none is *given*. And we may not decline our duty, offend God, for fear of offending or diſpleaſing our weak Brethren. Indeed this, to comply with them in their Errours and Miſtakes, and by our practice to encourage them in any ſinful way, this I ſay, would be an *offence of another nature*, a greater offence againſt them than to grieve them. This is *real ſcandal*. Like *Peters* withdrawing and ſeparating himſelf from the *Gentiles*, for fear of diſpleaſing the *Jews*, Gal. 2. 11, 12. And yet I confeſs, when we care not *unneceſſarily* to grieve the ſpirits of the Godly, this is not to *walk charitably*. Rom. 14. 15. *If thy Brother be grieved with thy meat, now walkeſt thou not charitably*, or according to the rule of Charity. But it is a greater wrong to them (ſure) to be unneceſſarily an occaſion of their offending God, and wounding Conſcience. It is *no charity* to neglect duty, that we may not diſpleaſe ſome of our Brethren, when thereby we ſhould both wrong our ſelves and their ſouls too, thus allowing and encouraging them in their miſtakes.

7. If we love the Godly, we ſhall take well their juſt reproofs and faithful admonitions. We ſhall not be offended thereat, nor have our hearts there-

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upon alienated and drawn from them. *Pſal.*141.5. *Let the Righteous ſmite me, it ſhall be a kindneſs.*—— And yet my prayer alſo ſhall be in their calamities. They that are ſo in love with their ſins, that they cannot endure any ſhould ſpeak againſt them, have little love to Holineſs. They that are offended at others zeal againſt Sin, ſhould not pretend to love them for their Holineſs. *Prov.* 9. 8. *Rebuke a wiſe Man, and he will love thee.* None but fools would fall out with their friends, for telling them of their faults. If we love the Godly indeed, it will more endear them to us, the more experience we have of their love and faithfulneſs this way. As was obſerved of Mr. *Whately*, He was glad when any of the *Righteous ſmote him*, and would take it well, not only from his Superiors, but from his Equals, and far Inferiors; and would really ſhew more teſtimonies of his love to ſuch afterwards than ever he did before. *Clark's Lives*, Part 1. P. 932.

8. If we love the Godly, as we wiſh well to their ſouls, we ſhould watch over them, and be ready to admoniſh them as there is occaſion. *Habet vera amicitia nonnunquam objurgationem: adulationem nunquam.* A *ſharp rebuke* is not ſo contrary to true love, as *ſmooth flattery*. If we love our Brethren, we muſt neither deſpiſe them for their infirmities, nor ſooth them up with flatteries, cloke over their infirmities, but do what in us lies to cure them. As we would not *hate our Brother in our heart*, we muſt *rebuke* him, and not ſuffer ſin upon him, *Lev.* 19. 17. And one offers *Bern.* Epiſt. 143.

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this ſenſe of it, That if we know any fault by our Brother, and feel our ſelves tempted to an alienation from him upon that account, we muſt not ſuffer our hearts to be withdrawn from him, but give them vent by a plain and diſcreet rebuke. We muſt do what we can to reform him, that we may not have our hearts withdrawn from him. When *Abſalom* hated *Amnon*, he would *ſpeak to him neither good nor bad*, 2 Sam. 13. 22.

Byfield on 1 Pet. 3. p. 104.

But how many, alas, who inſtead of *watching* over their Brethren, to *prevent their falling*, and to raiſe them up when fallen, do rather *watch for their halting!* How many that can extenuate or make light of the foul miſcarriages of others, who love to aggravate the leaſt failings of ſerious Profeſſors, and are forward to ſpeak of them to others, never admoniſhing the guilty parties themſelves? Have ſuch any true love to them? Are they not *falſe Brethren?* That in *Lev.* 19. 17. *Thou ſhalt not ſuffer ſin upon him*: Some render thus, *Non elevabis ſuper eum peccatum*: Thou ſhalt not lift or hold up ſin upon him. And give this ſenſe, Thou ſhalt *rebuke privately*, not openly. As *Mat.* 18. 15. *Tell him his fault between thee and him alone.* And ſo it is *covered*, (as it were:) but when it is proclaimed abroad, then it is (as it were) held up over him.

Mr. *Pools Synopſis Criticorum.*

9. If we truly love the Godly, than we really *ſympathize* with them. We ſhall be like thoſe *Twins*, that uſed to laugh, and weep together. The proſperity of ſuch will be our joy; and their adverſity and

and ſufferings, our grief and ſorrow. As it is *Iſa.* 66.10. *Rejoyce ye with Jeruſalem, and be glad with her, all ye that love her.* As, if *one member be honoured, all the members will rejoyce with it,* 1 Cor 12.26. So, on the other hand, if *one member ſuffers,* all the members ſuffer with it. Now, do we *rejoyce with them that rejoyce, and weep with them that weep?* As Job 30. 25. Did *not I weep for him that was in trouble? Was not my Soul grieved for the poor?* Thus *Nehemiah* ſhewed his love to God's People when (hearing that the *remnant of the captivity were in great affliction and reproach,*) he *mourned, and wept, and faſted, and prayed,* Neh.1.3,4. He could not but *look ſad* upon it, *Chap.*2.1,2. The believing *Hebrews* were *companions with them that ſuffered,* Heb. 10.33. κοινωνοὶ γενηθέντες, were partakers, had afflictions *in common* with them, were grieved for others troubles, as if they had been their own, (or more then if they had been their own, for we read in the next verſe, *they took joyfully the ſpoiling of their own goods.*) So they *had compaſſion on the* Apoſtle *in his bonds,* ver. 34. συνεπαθήσατε, *ye ſympathized* as if ye had been fellow-ſufferers with me.

So, if indeed we love the Godly (*a friend loveth at all times*) we ſhall love them, when they are moſt hated of the World; we ſhall honour them, when moſt contemned, and trampled on; we ſhall be pittiful, and have our bowels troubled for them, when others may ſhew themſelves harſh, and cruel, full of ſpite againſt them. The Trials of the Faithful will be ſo far from cooling, and abating our love, (if it be ſincere) that rather they will occaſion a drawing of it out more. If we are only *ſummer-Friends,* our love is nothing-worth.

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10. If we love the Godly, we ſhall not be aſhamed to own them, when under reproach and ſufferings. When they are *black with lying among the Pots*, we ſhall not therefore turn away our faces from them. As *Oneſiphorus* ſhewed his love to the Apoſtle *Paul*, 2 Tim. 1. 16, 17. *He was not aſhamed of my Chain*, (ſays the Apoſtle) *But when he was in* Rome, *he ſought me out very diligently, and found me.* As *Vegetius Epagathus* was called *The Advocate of the Chriſtians:* We ſhall be ready to vindicate, and plead for them, when ſlandered, reproached, and unjuſtly condemned of others. To be like the *Samaritans*, that would claim kindred with the *Jews* while they were in a flouriſhing and proſperous eſtate; but would diſown them when at an under? To ſeem to be on their ſide, while they are countenanced and favoured; but to forſake them when the World frowns on them, would argue our love unſound. To love them but *in ſubordination* to our reputation in the World, and to our carnal intereſts, is not to love them ſincerely. *Moſes choſe rather to ſuffer affliction with the People of God, than to enjoy the pleaſures of Sin for a ſeaſon. And eſteemed the reproach of Chriſt greater riches than the treaſures of Ægypt*, Heb. 11. 25, 26. So love to the Godly, and to their ſociety would make us willing to ſhip our ſelves in the ſame bottom; to take our lot with them in ſufferings, rather than forſake the aſſembling of our ſelves together with them.

Euſeb. Eccleſiaſt. Hiſt. lib. 5. cap. 1.

11. If we love the Godly, than we ſhall be ready to relieve them. As we are required to *do good unto all Men* (as we have opportunity) but eſpeci-

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ally to thoſe that are of the houſhold of Faith, Gal.6. 10. We ſhall not *love in word, or in tongue only, but in deed and in truth*. But *whoſo hath this Worlds good, and ſeeth his Brother have need, and yet ſhutteth up his Bowels of compaſſion from him, how dwelleth the love of God* (or of his Brother) *in him?* 1 John 3.17. As one ſays of true Friends, they will not come in proſperity when called, but they will come in adverſity uncalled. Like that ſaying of *Chilo, Promtius ad amicorum adverſos caſus, quam ad ſecundos ſucceſſus accurrendum.* As the Stoicks ſaid, Among Friends there is a certain community of thoſe things, which are neceſſary to life, we uſing our Friends as our ſelves. As we read of the *primitive Chriſtians*, Act. 4. 32. *Neither ſaid any of them, that ought of the things that he poſſeſſed, was his own, but they had all things common.* Then a *community of goods* was very needful and expedient, when ſo many from remote parts came to joyn themſelves with the Church at *Jeruſalem*. But inſtead of that community, afterwards Chriſtians were required to be *ready to diſtribute, and willing to communicate*, 1 Tim.6.18. And to the end they might be more ready and free this way, the Apoſtle ordered, 1 *Cor.* 16.1,2. that *every one ſhould lay by him in ſtore* ſomething every week, *as God had proſpered him.*

Laert. c.1. in *Chilo.* p. 47.

Ib. in *Zeno.* l.7.513.

And true love would not be ſatisfied, in our giving a few good words to our Brethren, and fellow-Chriſtians in neceſſity, and diſtreſs, as ſaying, *Depart in peace, be warmed, be filled,* (Jam.2.16.) but it would cauſe us to *abound in good works*. As the Apoſtle ſpeaks of their *work, and labour of love, ſhewed*

shewed to God's Name, in ministring to his Saints, Heb. 6. 10. And thus the *Apostle* would prove the *genuineness*, and sincerity of the *Corinthians* love, 2 Cor. 8. 8. If we would prove that our love is not adulterate, or spurious; but right indeed, we must be free, and forward this way, in ministring to the necessity of the Saints, and that *for the Lords sake*. And certainly while we grudg them any part of our Estates, they have little share in our hearts; To say, *as* Nabal, *Shall I take my Bread, and my Flesh, and give it unto Men, whom I know not whence they be?* or if we give any thing, to do it grudgingly, *not as a matter of bounty, but of covetousness* rather, when what we give, beareth no proportion to their necessities, and our abilities, and is given more to salve our own credit, than to relieve their wants; such things would shew us without compassion towards them, and so without true love.

Read Mr. *Gouges* Sermon of good works, with Mr. *Baxters* Directions, or Letter annexed.

As one sayes, "He that loves "the Godly in sincerity, He lov- "eth Godliness, and Godly Men "*above his carnal worldly Inte-* "*rest*, his Honour, Wealth, or Pleasure; and there- "fore will part with these in works of Charity, "when he understandeth that God requireth it.

Mr. *B.* Christian Directory. part 4. p. 175. q. 15.

Job would not *see any perish for want of clothing, or any poor without covering*. *Job* 31. 19. He that was so much concerned for any that were poor, what care would he have taken of poor Saints? It is said of *J. Fox* (that wrote the *Acts & Mon. &c.*) That he never denied to give to any one the asked for

Clark Lives. part 1. p. 795, 796.

Jesus

Jeſus ſake. And one asking him, whether he knew a certain poor Man whom he uſed to relieve? "Yea, (ſaid he) I remember him well, and I tell "you, I forget Lords and Ladies to remember "ſuch.

12. If we love the Godly, then we ſhall heartily lament the loſs of ſuch. We are *true Mourners* when we hear of ſuch being taken away. When *Jeſus wept* over *Lazarus*, the *Jews* could ſay, *Behold how he loved him*, *Joh.* 11. 35, 36. And are we thus expreſſing our love to the Godly, by our *grief at parting* with them? Are we ready to cry out, *Help Lord, for the godly Man ceaſeth?* When the *righteous periſheth*, and we *lay it not to heart*, it ſhews want of love to them. It's true, ſome can be ſorry, when *merciful Men*, Men of kindneſs are taken away, can bewail the death of a good Man or Woman, ſuch as had eſtates and hearts to do much good, ſuch as were *Benefactors*. But the *poor wiſe Man is not remembred*, (Eccl. 9. 15.) The loſs of ſuch is regarded of few. Few are affected with the death of the righteous, as ſuch, though (alas) their number is but ſmall, compared with the ungodly; yet how many that would not be ſorry to ſee their company leſſened? How weary is the World of thoſe, *of whom the World is not worthy?* But if we love them, it will go near our hearts to loſe them. *Acts* 8. 2. *Devout Men carried* Stephen *to his burial, and made great lamentation over him.*

Thus try your love. *He that loveth not, knoweth not God* (1 Joh. 4. 8.) *He that loveth not his Brother, abideth in death*, (Chap. 3. 14.)

Of

Of Godly Fear.

PSAL. 112. 1.

Bleſſed is the Man that feareth the Lord.

FEar is a reverend reſpect, which the higheſt and beſt of Creatures owe unto God their Soveraign Lord. Θεὸς *quaſi* δέος, ſay ſome: as ſome would have the Latine word *Deus*, God, to come from the Greek, δέος, *Fear*. *Jacob* calleth God *the fear of his Father* Iſaac, *Gen.* 31. 53. The *Seraphims* are ſaid to *cover their faces*, ſtanding about his Throne, *Iſa.* 6. 2. They cannot but adore and reverence Divine Majeſty. They fear to behave themſelves any way unſeemly in ſuch a preſence. *Jude* ver. 9. Even *Michael the Archangel, when contending with the Devil, he diſputed about the body of* Moſes, *durſt not bring againſt him a railing accuſation.* The Lord is the dreadful God. He it is that *ought to be feared*, Pſal. 76. 11. Unto him doth it *appertain*, Jer. 10. 7.

This is certainly the Creatures duty: yea, ſo great a duty, that it is oft put for the *whole worſhip*

ſhip of God, *Pſal.* 34. 11. *Deut.* 6. 13. And 10. 20. [*Thou ſhalt fear the Lord thy God,*] which we read thus, *Mat.* 4. 10. *Thou ſhalt worſhip the Lord thy God.* And the Greek word εὐλάβεια is uſed for *Fear* or *Reverence*, and for *Piety* and *Religion* too. And as we are required to *ſerve the Lord in fear*, Pſal. 2. 11. *Deut.* 6. 13. So we cannot *ſerve* him *acceptably without it.* Heb. 12. 28. *Let us have Grace, whereby we may ſerve God acceptably, with Reverence and godly Fear.*

And as it is a great duty, ſo it is our ſafety and ſecurity. *In the Fear of the Lord is ſtrong confidence.* The more we fear God, the leſs we need to fear Creatures, Men, or Devils. *The Fear of the Lord is a fountain of life, to depart from the ſnares of death.* The Fear of the Lord is *a treaſure.* And. he *that hath it ſhall abide ſatisfied.* He *ſhall not be viſited with evil.* There is *no want to them that fear him.* And no evil ſhall befal them. *Surely it ſhall be well with them that fear God. Bleſſed is the Man that feareth the Lord.*

This *Fear* is oft put for the *whole condition* of the *Covenant*, in the *Old Teſtament*, as the word *Faith* is oft uſed in the *New.*

But before I come to the trial of our *Fear*, there is an Objection or two to be removed.

Object. 1. Is it not Man's greateſt and higheſt duty to love God? and can we both *love* and *fear* him? Does not the Apoſtle *John* ſay, (1 *Joh.* 4. 18.) *There is no fear in love, but perfect love caſteth out fear?*

Anſw. (1.) It muſt be noted, that we are oft expreſsly required in the Word, both to *love* and *fear* the Lord; therefore certainly they are not

oppositer. That one Text is sufficient to prove that they well agree, *Deut.* 10. 12. *And now Israel, what doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his ways, and to love him.* Yea, take this along with you, if we do not *love God above all*, and *fear him above all*, he is not *our God.* Isa. 8. 13. *Sanctify the Lord of Hosts himself, and let him be your fear, and let him be your dread.*

Calvin. Heming. Dans.

(2.) That Text of the Apostle *John* many understand of the *love of God* to us, apprehended by us, expelling *fear*, that is *fear of the day of judgment*, of condemnation. As he had said in the verse foregoing, (*vers.* 17.) Ἐν τούτῳ τετελείωται ἡ ἀγάπη μεθ' ἡμῶν, *In this love is, or hath been perfected with us, that we may have boldness in the day of Judgment.* If it be objected, that the faithful are not yet without all fear in this respect: It is answered, *Metus verè pellitur; quia fidei locum cedit*, &c. *Fear* may be said to be *cast out*, because it is *giving ground* to Faith. And though it may *disquiet*, it does not *confound* us. It is not prevalent, as before. Here consult *Rom.* 8. 15.

(3.) Yet I confess, I am not so well satisfied with that sense which seems to be forced, and does not so well agree with what follows, [*He that feareth, is not made perfect in love.*] Therefore understanding the Apostle to speak of *our love*, (as other good Expositors take the words, and seems to be the plain sense) yet we are to *distinguish of love*, and also *of fear.*

Love may be said to be *perfect*, either *for kinds*, or

or *for degrees.* It may be called perfect love, when it is *true* and *sincere*, and not only when it is *consummate.* *Beza. Data. Fili Piscat.*

Again, *Fear* is manifold, and of divers kinds.

1. There is a *Natural fear*, which is a *passion of the soul* implanted by God, whereby we naturally abhor and flee from what is destructive, or grievous and hurtful to our natures. This in it self is neither *good* nor *evil* in a *moral sense.* It is not *morally good*, for it is also found in Brutes, in irrational Creatures, that are not capable of *moral goodness.* Neither is it *morally evil.* For God is the Author of it, as of our Natures; but he is not the *Author of Sin* or *moral evil.* Even Jesus Christ himself taking Mans Nature on him, was not *made without fear*, Mar. 14. 33. *Heb.* 5. 7. But this pure natural fear is good *Physically*, it is greatly useful, and very necessary for the Creatures preservation. It is *a guard* to our lives, a means to keep us off from rocks of danger. Which is the ground of the Latine Proverb, *Timidi Mater non flet.*

2. There is a *Carnal fear.* Fear *out of its wits.* The *excess* of natural fear. Such a fear as we read of, *Prov.* 29. 25. *The fear of Man bringeth a snare*, which is there opposed to *trust in the Lord.* An undue, or excessive fear of Creatures or outward evils. A fearing *where no fear is*, a fearing *without just ground*; or a fearing Creatures more than they are to be feared, a fearing *without due bounds.* We may fear Men as the *rod of God's anger*, but we must fear God more. He holds the rod in his hand, and it is not to be feared but with respect to him that holds it, that hath the command and

disposse of it, *Mat.* 10. 28. Though Christ, as he was Man, had a *natural reluctancy* to suffering, yet he had no base carnal fear upon him. *Joh.* 19. 11. To *Pilate* boasting of his power, [*Knowest thou not that I have power to crucify thee*, &c.] He answereth [*Thou couldst have no power at all against me, except it were given thee from above.*] Carnal fear is not from meer nature, but from the *corruption of nature*, and is *sinful in it self, attributing too much* to Creatures, and detracting, *derogating* from the power, dominion, and overruling providence of God; and is further a *cause of much sin*, as we may see in *Peter*, when through this Fear he denied his Lord and Master. It is a great *impediment* to Grace, an hindrance of Duty, it quite *unhingeth* and sadly distracteth the Mind and Spirit where it prevails.

3. There is a *servile* or slavish Fear. *Timor pœnæ, non culpæ.* A fear of punishment only, not of offending; or a fear to offend, *only with respect* to the punishment. This is the *property of Slaves*. It's true, the wrath and sword of the Civil Magistrate is to *be feared*, Rom. 13. 4. Then much more are we to fear the Wrath of God, his Judgments. As *Psal.* 119. 120. *My flesh trembleth for fear of thee, I am afraid of thy Judgments.* But this is far short of the duty of Fear that we owe to God. He is not only to be feared in this respect. Nay, this Fear is no further good than it leads unto, and helps forward an holy, *filial Fear of God*. As the *Needle* draws the *Thread* after it (as *Austine* has the comparison.) But as a *Natural fear* agrees to all Men, a meer *servile fear* is proper to wicked Men. And yet we cannot blame them for fearing such an angry

gry Judge and incenſed Majeſty, or trembling at ſuch puniſhment as *Hell-torments:* but that their *fear* of God is *ſeparated* from all *true love* to God, and that notwithſtanding their *fear of puniſhment* they have ſtill *a love to* their ſins, that it is a torment to them to think of being reſtrained from them. Without doubt, the wicked and impenitent are bound to believe God's threatnings denounced againſt ſuch in his holy Word, and ſo to conclude themſelves at preſent in a miſerable ſtate, ſubject to God's wrath and curſe, and final condemnation, that if they die in their preſent ſtate, they are ſure to be damned. And certainly, they that are bound to believe and conclude thus of themſelves, ought thereupon to be *moved with fear.* Can there be any greater *fool-hardineſs* than this, for any to ſee *Hell before them,* to ſee themſelves ready to drop into that *Lake that burneth with fire and brimſtone* for ever, and yet not *fear* and *tremble?* only indeed ſuch are not to deſpair, to conclude *there is no hope.* There is hope yet upon condition, and ſuppoſition, that if they repent and turn, they ſhall live, they ſhall not die.

4. There is a *penal Fear,* not only a fear of puniſhment, but a fear inflicted *as a puniſhment.* Terror, and *conſternation of mind* is threatned as a puniſhment, Lev. 26. 16. *I alſo will do this unto you, I will even appoint over you terrour.* And v. 36. and if Men ſin *ſin wilfully after* they had *received the knowledg of the truth, there remains nothing* for them, *but a certain fearful looking for of judgment, and fiery indignation, which ſhall devour the adverſaries.* Heb. 10. 27. This *penal fear* in its *full ſtrength* and perfection is upon the Devils, and the Spirits of diſ-

obedient ones *in Prison* with them. They cannot but tremble, *Jam.* 2. 19. Horrour hath taken full and fast hold of them, which they can no more any ways shake off. This is one part of the punishment and misery of the Damned, that they can never think of God, and of his Wrath, without Horrour: and while they lie under the fierceness of his Wrath, while they feel the weight and heat of it, while they are *scorching in the flames* of his Wrath, how is it possible to put off such thoughts?

5. There is also a gracious, *holy, filial Fear.* A *Godly Fear*, and a Fear proper to the Godly. Which is not only a fear of God *as a Judg*, but *as a Father*; not only a fear of Punishment, but of the Offence, a fear proceeding from Love. An humble and reverent respect to his Presence, Majesty, and Excellency; a careful shunning of what we know to be displeasing to him; not only in regard of his Greatness, Power, Holiness, Justice, but also in regard of his Goodness and Mercy, *Psal.* 136. 4. *Hos.* 3. 5. There is a *Natural* Fear, (as we have heard:) but this is a *Spiritual* Fear. A Grace, a choice fruit of the Sanctifying Spirit, who is therefore called the *Spirit of Fear*, Isa. 11. 2. There is a *Sinful* Fear, which is forbidden (as the Fear of Man, &c.) but this is a great *Duty* commanded. A special means to keep from sin, *Exod.* 20. 20. There is a *Servile* Fear: but this is a *Fear of Sons*, not of Slaves; it well agrees with the Spirit of Adoption. There is a *Penal* Fear: but this is no Punishment, but a special *Blessing*; a rare and excellent gift of God. As that is a precious Promise, Jer. 32. 40. *I will put my Fear in their hearts.*

Now I shall apply these things to the Text objected,

jected, in these following Conclusions.

1. It is not to be expected that the highest degree of love found in any Saint upon Earth, should quite expel and *cast out* all *natural Fear*. Christ's Love was absolutely perfect; yet was he not without a *natural* fear of Death; only that *natural passion* was in a perfect subjection to his *Reason*, and *Will* (the *higher powers* of his Soul) and these in perfect subjection to the will of God his Father. Note, it is the work of Grace here, not to *extirpate natural* Passions, but to rule and govern them. And the Self-denial, Faith, Love, Patience, Constancy of the Saints, would not be tried by their sufferings, if these were things that they had no fear of, no natural reluctancy unto.

2. So far as *the love* of God *prevails*, so far *carnal* fear is *expelled*. And some very learned Men think, the Apostle *John* speaketh of this kind of fear. So *Grotius* and Dr. *Hammond*. As the *Fearful*, that are joyned with the *Unbelieving*, Rev. 21.8. may well be understood of such, as are *overpowerd with carnal* fear. Such as are *possessed* with that *spirit of fear*, 2 Tim. 1.7. of such a base, cowardly, timerous spirit, that they dare not own the truth, and ways of God, when any danger may attend it. Much might be said for this exposition. It cannot well be denied, but carnal fear is a *tormenting* thing. But such is the *power of holy love*, that it will raise the Soul ordinarily above such fear. It will endue a Christian with a *spirit of fortitude*, to bear the greatest torments Men can inflict

Quem timorem intelligi præstat, nisi negationis auctorem? quam dilectionem perfectam adfirmat, nisi fugatricem timoris & animatricem confessionis? *Tertull. adverſ. Gnoſtic.*

flict; as was seen in the Martyrs. But as love in the Saints is not *absolutely* perfect here; so neither are they wholly freed here from carnal fear: nor are they wholly under the power of it. It riseth sometimes, and puts them into great disorder, and confusion for a time, but it is quelled, and suppressed again.

3. As the *love* of God *gets ground* in the heart, *servile* fear is giving place. The more vigorous and lively our love to God is, the clearer evidence we have of his love to us, that ordinarily we shall be more freed from that *tormenting fear*, of being under his wrath. And while we *act from love*, it is certain, we are not only or chiefly *irrepelled by fear*. If love to God, and his service be the *chief moving principle*, then fear of punishment is not the chief. And further, the more we love God, the more unwilling we shall be to entertain hard, and black thoughts of him. The more we love him, the more lovely he appears to us. And while our hearts are united, and cleave to him in love, we are secured from that fear, which drives Souls from him.

4. A true *filial Fear* of God is so far from being contrary to, that it is a *good evidence* of love to God. As on the contrary, if we do not stand in awe of him, if we care not to offend, and displease him, it is an *argument* that we do not love him. True love to God will make us tender of his Honour, and most sollicitous to keep in his Favour. (*Res est solliciti plena timoris amor.*) Thus if we have the Love of God in us, we shall fear, and shun what we know to be displeasing, and a dishonour to him. And when we *fear sin*, more than *punishment*, it argues

argues, that we love God *above our ſelves*; that his Honour is dearer to us, than our own eaſe, or intereſt.

Yet all *fear of puniſhment* is not contrary to the *love* of God, nor will prove one of a *ſlaviſh ſpirit*. A Child of God is to fear diſinheriting, and an everlaſting ſeparation from God, *upon ſuppoſition* of apoſtacy, and falling off from God. And this fear of Hell and Condemnation *upon ſuppoſition* if he ſhould fall away, is *a means* to keep him in the love of God. Such a fear is no enemy to Grace, but very much befriends it, is a *preſervative* of Grace.

So likewiſe a Child of God may, and ought to fear Divine chaſtiſements. And ſuch a fear Faith will work. As a ſound Faith gives credit to the *whole Word* of God, to *Threatnings*, as well as *Promiſes*. And ſee concerning this, *Pſal.* 89. 30, 31, 32. with a multitude of other texts. And ſuch a fear tendeth to promote *Holineſs*, and ſpiritual *Watchfulneſs*. And we have need to make uſe of *all means* and Arguments, that the Lord hath given, and thought meet for our quickning. And indeed when afflictions would not be ſo greatly dreaded, (though grievous to ſenſe) but as they are *expreſſions* of God's fatherly *diſpleaſure*, ſurely this is *Child-like*. Would it not argue, that the Child has a loving, and *dutiful reſpect* to his Father, when he could better bear the *ſmart of the Rod*, than his Fathers *angry looks* in laying it on? It's true, a fear of puniſhment, and ſuffering *only* or *chiefly*, is the *note of a ſlave*. Yet an ingenuous Child will fear the Rod too. But there is this difference, a ſlave fears his Maſters diſpleaſure *chiefly*, becauſe he is like to ſmart for it, and to ſuffer by it; whereas a loving Child fear-

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eth the *Rod* moſt, as it *declares* his Fathers diſpleaſure.

5. An holy *reverential*, admiring and adoring Fear, being moved and ſutably affected with God's tranſcendent Greatneſs, and infinite Excellencies, is never *caſt out*, but continues when love is made perfect in Heaven. This part of filial Fear well becomes Angels and Saints in Heaven. How do they for ever *reverence*, and adore him! To this fear of reverence we may apply that expreſſion of the Pſalmiſt, *The Fear of the Lord is clean, enduring for ever.* There is no *penal* Fear in Heaven, no Fear, that has any *torment* in it, there is no fear of God's anger, or of Gods hiding his face any more; yet when love is perfected, an holy *reverential* fear ſhall be perfected together with it.

Obj. 2. Fear is of ſome *evill*: but God is the *cheifeſt Good*; and therefore no *proper object* of fe ar.

Anſ. 1. As *Moraliſts* ſpeak of Fear, it is *of evil*, and evil *to come*; (for if the evil be *preſent*, then not the paſſion of *fear*, but *ſorrow* is exerciſed about it.) But though thus God be not *properly* and *directly* the *object* of Fear, he is the object of Fear *indirectly*, as one that may inflict evil, yea, greater evil than others can. So we ſhould *fear him, who is able to deſtroy both Body, and Soul in Hell*, Mat. 10. 28. yea, as he is the *cheifeſt Good*, we ſhould *fear the loſs* of him, as the *greateſt evil*. Thus we ſhould *fear the Lord, and his Goodneſs*, (Hoſ. 3. 5.) That he is *Goodneſs it ſelf*, infinitely good, it is beſt for us to enjoy him, it is the Creatures higheſt felicity to be united to him, and admitted to a bleſſed fruition of him: and *conſequently* it is the greateſt miſery, to loſe the favour and fruition of God. The loſs of *infinite*

infinite Goodneſs, is certainly the *greateſt loſs*, that ever befell us. What we love, and prize, we fear to loſe. As we love our lives, and therefore *fear Death*. Thus if God ought to be loved above all, as the *chiefeſt Good*; the *loſs* of him is to be feared above all loſſes, as the *greateſt evil*.

2. The *Grace* of Fear is a more free, ingenuous thing, than the *paſſion* of Fear. The Grace of Fear includes *reverence*, as hath been ſaid. And that which excites *reverence* is an apprehenſion of God's infinite *Excellencies*, and his ſoveraign *Authority*: Job. 13. 11. *Shall not his Excellency* make you afraid? Job. 25. 2. *Dominion and Fear are with him.* For his Majeſty, and Dominion he is to be feared. God is to be feared, as infinitely *above us*, though we ſhould not apprehend him to be *againſt us*.

Now I come to the Queſtion,

How the true Fear of God may be known?

1. By the *ground* of it.

1. The true fear of God ariſeth from a *ſound Knowledg* of God. *Spiritual Knowledg* (as I have ſhewed before) is the *ground-work* of all ſaving Grace. And they that know not God aright, cannot fear God aright. *Pro.* 15. 33. *The fear of the Lord is the inſtruction of wiſdom. Junius* and *Tremel.* read it thus, *anteit reverentiam Jehovæ eruditio ſapientiæ*, The inſtruction of wiſdom goes before the fear of the Lord. So *Solomon* prayed, 1 King. 8. 43. —*That all the people of the Earth may know thy Name, to fear thee.* —

So there muſt be a *Knowledg* of God in his *Attributes*. The Name of God is dreadful, *Deut.* 28. 58. That thou mayeſt *fear this glorious*, and *fearful Name, the Lord thy God.* He is to be feared for his abſolute

abſolute *Soveraignty*, Mal. 1. 14. *I am a great King, ſaith the Lord of Hoſts*, and my Name is dreadful among the Heathen, Jer. 10. 7. *Who would not fear thee, O King of Nations? for to thee doth it appertain.* For his Immenſity. That he fills Heaven and Earth with his Preſence; and the Heaven of Heavens cannot contain him. Surely the Lord *moſt high is terrible.*

For his Almighty Power, *None can ſtay his hand, or ſay unto him, What doſt thou?* Thoſe that walk in Pride (how high ſoever) he is able to abaſe, *Dan.* 4. 35, 37. And ſhould we not *fear him, which after he hath killed, hath power to caſt into Hell?* Luk. 12. 5. For his Omniſcience, That *all things are naked and open unto his eyes with whom we have to do.* For his Infinite Holineſs and Purity, *Rev.* 15. 4. *Who ſhall not fear thee, O Lord? for thou only art holy.*

For his glorious Juſtice, *Job* 37. 23, 24. *Men do therefore him fear.* Yea, for his abundant goodneſs and rich Mercy. As in thoſe Texts fore-cited, *Pſal.* 130. 4. *Hoſ.* 3. 5. Should we not fear to offend, and diſpleaſe ſo good and gracious a God!

Here take notice, the fear of the moſt is from very ſhort and *inadequate conceptions*, and apprehenſions of God. One while they conceit him to be made up *all of Mercy*, and then they *fear* him *not at all*, but only preſume on his Goodneſs. Another while they conceit him to be made up *all of Juſtice* and ſeverity, and then they can do nothing but fear; then they *meditate* nothing but *terrour.*

Further, The *Relations* God ſtands in towards us his Creatures, are a ground of his fear. He is our *Lord* and *Maſter*, *Mal.* 1. 6. Our *Father.* Mal. 2. 10.

2. 10. *Have we not all one Father? hath not one God created us?* And they that are not come to own him as their *Lord* and *Maſter*, and ſee their whole dependance on him as their Father, cannot fear him aright.

Further, The *Works of God* are a ground of his fear. The work of *Creation*, Pſal. 33. 8, 9. Works of *Providence*, Jer. 5. 22. particularly, works of *Judgment*. Thus God is oft *terrible in his doings towards the Children of Men*, Pſal. 66. 3, 5. *Moſes* was afraid of the hot diſpleaſure wherewith the Lord was wroth againſt the children of *Iſrael*, Deut. 9. 19. And when *Uzzah* was ſmitten, *David was afraid of the Lord that day*, 2 Sam. 6. 9. If the righteous are ſaid *not to fear* at ſuch times, as *Job* 5. 21, 22. we muſt underſtand, with ſuch a miſerable *diſtracting fear* as is wont to poſſeſs the hearts of ſinners. They are not ſo *ſurrounded* with *fear*, like *Paſhur*, called *Magor-miſſabib*, Jer. 20. 3. Their fear is not overwhelming, or ſuch as is *oppoſite* to all *Faith*, Hope, and joy in the Lord, or ſuch as puts them quite beſides their duty at ſuch times. Yet they may not be ſtupid, ſenſleſs, but ought to fear with ſuch a *fear*, as is *oppoſite* to *ſecurity*, as may quicken unto Duty. *Pro.* 14. 16. A *wiſe Man feareth, and departeth from evil*. Pro. 22. 3. *He foreſeeth the evil, and hideth himſelf*. Yea, not only God's Judgments, but his Works of *Mercy* ſhould teach us to fear him. So much is implied, *Jer.* 5. 24. As they ſhould have ſaid in their heart, *Let us now fear the Lord our God that giveth Rain, both the former, and the latter rain in his ſeaſon; he reſerveth unto us the appointed weeks of the Harveſt*. And while temporal Mercies ſhould have this effect, to engage us to

fear

fear him; much more ſhould ſpiritual Mercies, and his Grace in Chriſt. That there is forgiveneſs with him.

Again, the *Word of God* teacheth his Fear. As *Faith* comes *by the Word of God* (which is therefore ſtily called, *The word of Faith*) ſo a *Godly fear*. As the Word is called by that name. It is called, *the fear of the Lord*, Pſal. 19.9. It *teacheth* his fear, it is a ſpecial *means* to work his fear in us, it is the *Rule* to guide, and order our fear of him. And that is a ſuperſtitious fear, a ſpurious fear, not a true *gennine* fear of God, which is not agreeable to his Word, *Iſa.* 29. 13. Therefore ſuch as regard not the Word, but count it as *a ſtrange thing*, are ſtrangers to the Fear of God. As it ſhews, we fear not God, as we ought, if we ſlight and contemn his *Works*; ſo if we ſlight, and diſregard his *Word*. It is by the *knowledg of God*, his Attributes, &c. as revealed in *his Word* and *Works*, that Men come to fear him.

2. The true Fear of God alſo ſprings from an high and *holy admiration* of him, and from love to him. Every Child of God, admires, loves, and fears together. And becauſe he loves God, he fears to diſpleaſe him. And his fear is from *high thoughts* of God, not from *hard thoughts* of him. Many have a fear of God, that do not reverence him: Their fear is not from any high eſteem of him. The wicked *fear*, and *hate*. *His terrours make them afraid*, (as it is, *Job.* 18.11.) but they are not taken with his *Excellency*. The Devils have ſuch a fear. They *tremble* at his Wrath; yet are full of rage, and ſpite againſt him. That fear which is from hard thoughts of God, looking on him as an enemy, is not a right fear. (2.)

(2.) The true Fear of God may be known by the *freeneſs*, and *pleaſingneſs* of it. When it is not a forced thing. When the will is to fear him. A fear of God *falleth* upon ſome, even as an *heavy preſſure*, which they would be rid of, would caſt off, if they knew how. It *ſurprizeth*, takes hold of them, as a Bailiff, or Officer takes hold on a Debtor, or Malefactor, (*Iſa.*35.14.) which they would ſhake off, but cannot. But they do not *chuſe the Fear of the Lord*, Prov.1. 29. whereas they that truly fear God, are *devoted to his Fear*, as we read that, *Pſa.*119.38. They *deſire to fear his Name.* As Neh.1. 11.——*thy Servants who deſire to fear thy Name.* God's Servants do fear, and deſire more and more to fear his Name. They would not baniſh, but endeavour to cheriſh, and increaſe the fear of God in their hearts. That fear, which is a *torment*, which is counted a puniſhment, which Men would expel, is not of the right kind. True Fear is not an oppreſſion of ſpirit, but rather elevates the Spirit, it raiſeth the Soul in admiration; does not ſink it in dejection. As we may allude to that expreſſion, Iſa. 60.5. *Thine heart ſhall fear, and be inlarged.*——The true Fear of God will enlarge the heart more towards God. It will cauſe it to flow over. The Grace of Fear does not contract, but enlarge the heart. *Naturaliſts* obſerve, that the moſt *fearful* creatures have the *largeſt hearts*. And the more we fear God aright, the more our hearts will be enlarged towards him.

(3.) The true Fear of God may be known by the *degree*, and meaſure, or *intention* of it. When we fear God above all. He is *greatly to be feared*, 1 Chr. 16. 25. Great is the Lord, and greatly to be praiſed: he alſo is to be *feared above all Gods.* To be feared

feared above all Creatures, *Isa.*51. 12, 13. Who art thou, *that thou ſhouldeſt be afraid of a Man* that ſhall die, and of the Son of Man which ſhall be made as the Graſs! And *forgetteſt the Lord thy Maker*--and haſt feared continually every day, becauſe of the fury of the oppreſſor? ſee again *Mat.* 10.28. Obediah *feared the Lord greatly*, 1 Kin. 18.3. As Fear is *part of the worſhip* which is required in the *firſt Commandment*, God is ſo to be feared, as we are not to fear any other. If we fear any other (perſon or thing) *above him*, or like, and *equally* to him, then we *ſet up other Gods* beſides him. What we fear moſt, that is our God.

Now how is it with us? Does the fear of God *rule* in our hearts? Does it ordinarily *prevail* over carnal fear? when the Lord threatneth on one hand, and Men threaten on the other, which of theſe do we ordinarily moſt regard? Are we more afraid of God's diſpleaſure, of his frowns, than of the wrath of Man, than of the frowns of the World; when it comes to a pinch at any time, that we muſt either ſuffer for ſin, if we chuſe to ſin, that is, to incur God's diſpleaſure, rather than ſuffer, rather than bear Man's diſpleaſure; is not this to fear Man, more than God? In this caſe may not the Lord ſay of us, as *Iſa.*57.11. *Of whom haſt thou been afraid, or feared*, that thou haſt lied, and *haſt not remembred me*? So when Children, or Servants, make nothing of the ſin of lying, to hide any fault, and by this means to prevent their Parents, or Maſters diſpleaſure; does it not ſhew that they forget God, that they do not fear him? The true fear of God would check carnal fear. Though carnal fear be not *totally expelled* here; yet the grace of

fear

fear will *keep it under*. I grant, that a Child of God may be foiled, and worsted on a ſuddain, and for a time by carnal fear. As *Peter* was once, and again, *Mat.26.69.&c. Gal.2.12.*

Now if you ask, Can ſuch a one fear God *above all*, in whom carnal fear at any time prevailes? The Anſwer is, He may have the *habit*, though the *act* for the preſent be ſuſpended. No Grace here is perfect. And as our *love* to God ſometimes *lies buried* (as it were) under carnal ſelf-love, and inordinate love to creatures, yet ſo as it will have a *reſurrection* and new quickning, if it be ἐν ἀφθαρσίᾳ. ſound and ſincere: ſo our fear of God, being imperfect, may for a time be born down with carnal fear, yet will it get the upper hand again. The true fear of God overcomes *ordinarily*, in its conflicts with carnal fear; and though it may be giving ground ſometimes, it ſhall *overcome at laſt*. As ſome of the Martyrs, upon the firſt onſet ſeemed to turn back: but they came on again, and ſo ſtood ſtoutly to it.

4. The true fear of God may be known by the *effects* of it.

(1.) One principal effect of the Fear of God is a *flight from ſin*. I ſay it will cauſe us to flee from ſin. As we read of *Job*. chap.1.1. that he was *one that feared God, and eſchewed evil*. And *Nehemiah*, chap.5.15. *ſo did not I*, (he did not, durſt not do, as others had done before him) becauſe *of the Fear of God*. Pro.16.6. *By the Fear of the Lord, Men depart from evil*. On the contrary, *Pſa.* 36.1. The *tranſgreſſion of the wicked ſaith within my heart, that there is no Fear of God before their eyes*. Though the wicked will not ſay ſo much with his lips, yet indeed his

Life proclaims it. Though the Pſalmiſt did not hear it in *his words*; yet his *works* forced him to *conclude*, that there was *no Fear of God before his eyes*. They *that forſake the Lord*, thereby ſhew, that *his Fear is not in them*, Jer. 2. 19. ſuch as care not to walk contrary to God, it is plain they fear him not. All impenitent Sinners, that go *on in their treſpaſſes*, that perſiſt in a courſe of rebellion, they are ſo far from fearing God, that they are daily ſending up *challenges* to Heaven, daring God's Power and Juſtice, Pſal. 10.13. *wherefore doth the wicked contemn God?* How unreaſonable, how impious, how inſufferable is it, that wicked wretches ſhould be ſo inſolent, to contemn God? yet ſo it is, the wicked are ſo far from reverencing, that they plainly contemn God. So, he that *being often reproved*, and threatned, yet *hardneth his neck*, by his impenitency, by his incorrigibleneſs, does even ſet God *at defiance*, as if he bad him do his worſt.

Remember this, they that fear God, fear to ſin againſt him.

But you may ask further, May we not avoid ſin, at leaſt ſome ſins, and not from God's Fear?

Yea, I grant, it may be ſo. But now if we forſake ſin from a principle of *Godly fear* —

1. *In general*, we are departing from *all known ſin*, we dare not allow our ſelves in any ſin we know of. We knowing that all ſin is diſpleaſing to God, if we fear to diſpleaſe God we muſt fear to allow our ſelves in any ſin.

Particularly, 2. The Fear of God will cauſe us to flee from the *Vices of the times*, (as we diſcover them) from ſins that are moſt *in faſhion*. Let Swearing and Forſwearing be never ſo much in faſhion

ſhion, yet we ſhall *fear an Oath*, if we fear God. If all the World ſhould *wonder after*, and agree to *worſhip the Beaſt*, yet ſo ſhould not we, becauſe of the Fear of God. No, though we might ſeem to be left alone, as *Eliah* thought he was. Let a ſin be never ſo much pleaded for, countenanced, and generally practiſed, yet theſe things will not take with us, while we hear God ſaying, *Oh, do not this abominable thing, which I hate*, (if we have the Fear of God in our hearts, and before our eyes.) Rather we ſhall have a greater care, to keep our ſelves from ſuch ſins, the ſtronger temptations we have to them.

3. We ſhall fear ſinning *in ſecret* too. Knowing, that God *ſees in ſecret*, that there is *no darkneſs, nor ſhadow of death, where the workers of iniquity may hide themſelves* from him. As *Joſeph* ſaid to his tempting Miſtreſs, *How can I do this great wickedneſs, and ſin againſt God?* He was awed with God's all-ſeeing eye upon him, as much as if the eyes of all the World had been upon him. Lev. 19.14. *Thou ſhalt not curſe the Deaf, nor put a ſtumbling-block before the Blind: but ſhalt fear thy God.* If one does *curſe the Deaf*, he *hears* not; if one *puts a Stumbling-block before the Blind*, he *ſees* not who he is that does it. O, but yet God hears, and he ſees. And ſuch as are endued with his Fear, will not dare to commit ſin, upon this preſumption, that Men ſhall not know, cannot find it out. This would be a ſtrong *aw-band*, and powerful reſtraint, ordinarily to keep them from *deliberate ſinning*, that they can commit no ſin *out of God's ſight*, who cannot but be diſpleaſed at ſin, where ever he ſees it.

4. If we fear God, and forſake Sin in his Fear,

then we shall fear to displease him in *smaller matters* too. We shall fear to allow of the least Sin. Though there are Sins of *daily incursion*, that we cannot wholly avoid, yet they not are *allowed of*. As the Apostle says, Rom. 7. 15. *That which I do I allow not*---If we sometimes speak vainly, rashly, or sometimes have our Passions sinfully moved, if dulness, and distractions over take us, and disturb us in Holy Duties; yet we can say, we allow not of such things. We are ashamed of them, grieved, and humbled for them, and desire to watch against them.

5. Again, We shall fear *sinning* against God, more than *suffering* from Men. As *Chrysostom* when threatned by *Eudoxia*, said, *I fear nothing but Sin.* If we fear God, we shall not fear Creatures so much.

6. So we shall fear *Sin*, more than the Scourge, more than *affliction*. Our fear is *first*, and *chiefly* of offending, and displeasing God; and *secondarily* of the punishment. That Fear which is not so much of the Sin and Offence, as of the Lash and Scourge, is but *servile* Fear.

7. So we shall not only fear, but also *hate* Sin. As there is *love* in our *Fear* of God, there will be *hatred* in our *fear* of Sin, because so offensive, and contrary to God. Thus we shall not barely *abstain from*, but *abhor* that which is evil. Prov. 8.13. *The Fear of the Lord is to hate evil.* Thus it will cause us to forsake Sin in practice, and affection both. Do we not know, that not to hate Sin, (the abominable thing which God hates) must needs be displeasing to God? yea, we are (at least secretly) *in league* with Sin, so long as we do not hate it.

(2.) Ano-

(2.) Another chief effect of true Fear is subjection to the Will of God, *Obedience* to his Commands. Hereby we must try the soundness of our *Faith*. As that which is called *Faith*, Gal. 5.6. is called *The keeping the Commandments of God*, 1 Cor. 7. 19. Hereby we must try the sincerity of our *Love*. This *is the love of God, that we keep his Commandments*, 1 Joh. 5.3. So hereby we must try the genuineness of our *Fear*. Eccl. 12.13. *Fear God and keep his Commandments*. Psal. 119.63. And 103. 17, 18. They that *fear God*, are further described to be *such as keep his Covenant, and remember his Commandments to do them*. Here

Note 1. Where the Fear of God is, there will be a *fearing*, reverencing of his Commands. Prov. 13.13. Who so despiseth the Word, shall be destroyed; but *he that feareth the Commandment* shall be rewarded: One that *feareth* God, dares not *despise* his Commands. At least, if he has done it, (as we read of *David*, 2 Sam. 12.10.) when he comes to see it, he cannot but loath himself. And observe, the *reward* is promised, not to the bare performance of things commanded, not to meer external obedience, but to that obedience which flows from a *due respect* to the Authority of God commanding. Not to that, which is meerly from *fear of the threatning*, but to that which is out of *reverence*, and an awful respect *to the Command* it self. *He that feareth the Commandment shall be rewarded*. Many fear God's threatnings, that do not reverence his Commands. But such as *tremble at the Word* (Isa. 66. 2.) such as have a reverent regard to the whole Word of God, such as *tremble at the Commandment of our God* (as Ezr. 10. 3.) they have a right Fear of God. The

Pſalmiſt did not ſtand in that awe to Princes, as to God's Word, *Pſal.* 119. 161. *Princes have perſecuted me without a cauſe: but my heart ſtandeth in awe of thy Word.* Thus thoſe three Princes, and Worthies, (*Dan.* 3. 16, 18.) ſhewed that they feared God indeed, when they regarded not the King's Decree, being contrary to the Law of God. So *Daniel*, chap. 6. 13.

2. When there is a true *Child-like Fear* of God, there is not only a *reverencing* of his Commands above the Commands of Men; but alſo a *delight* in God's Commands. As a Child-like reverence is a mixt affection, a *compound* of both. And this Note we have in the Text, *Bleſſed is the Man that feareth the Lord, that delighteth greatly in his Commandments.* That is, better pleaſed in doing the will of God, than in doing, or having his own will. So Pſal. 119. 161, 162. *My heart ſtandeth in awe of thy Word.* (But that is not all) *I rejoyce at thy Word, as one that findeth great ſpoil.* As a dutiful Child not only fears to go croſs to his Fathers command; but is alſo glad, when he can do any thing pleaſing to his Father. So a Child of God obeyeth from the heart, and *delighteth to do God's will.* That obedience which is from a ſlaviſh fear, is forced and extorted. As *Saul* ſaid, I *forced my ſelf and offered a burnt offering.* To allude to the expreſſion, ſome force themſelves, and go to God's Worſhip; force themſelves, and ſet up prayer in their Families, *&c.* not that they have any love to ſuch work, but becauſe otherwiſe their Conſciences are not quiet. Whereas that Obedience, which is from a filial Fear, is *free* and *voluntary.* As the Pſalmiſt could ſay, Pſal. 119. 167, 168, 173. *My Soul hath kept*

kept thy Teſtimonies: and I love them exceedingly. For all my ways are before thee. *I have choſen the way of thy Precepts.*

3. The true Fear of God will cauſe an *impartial reſpect* to all God's Commands. 1 *Sam.* 12. 24. Only *fear the Lord*, and *ſerve him* in truth *with all your heart.* Deut. 10. 12. To *fear the Lord*, and *to walk in all his wayes*, go together. Pro. 14. 2. *He that walketh in his uprightneſs, feareth the Lord*; but he that is perverſe in his ways, diſpiſeth him. To *walk in uprightneſs*, is a ſure note that one *fears* the Lord. So we read of *Job*, That Man was *perfect*, and *upright*, and *one that feared God*, chap. 1. 1. But to halt in our courſe, to be ſet upon any *crooked paths*, which we know to be croſs and contrary to God's Commands, is to *deſpiſe the Lord.* Num. 15. 30, 31. The *Soul that doth ought preſumptuouſly* —— the *ſame reproacheth the Lord* — *he hath deſpiſed the Word of the Lord.* The Soul that doth ought *preſumptuouſly*, that *Sciens volens*, knowingly, and wittingly tranſgreſſeth, that ſinneth with an *high hand*, proudly, wilfully, reſolvedly, *the ſame reproacheth the Lord*, he is a proud blaſphemous contemner of the Lord. He hath (manifeſtly) *deſpiſed the Word of the Lord.* To deſpiſe any known Command of his, is not to fear, but to contemn the Lord. But on the other hand, the Lord ſayes of *Abraham*, Gen. 22. 12. *Now I know, that thou feareſt God, ſeeing thou haſt not withheld thy Son, thine only Son from me. Now I know*, ſpeaking *after the manner of Men.* Herein *Abraham* gave a moſt clear proof of his Fear of the Lord. That he was ſo ready at God's Command, to *offer up his Iſaac* a Sacrifice, this was an evident teſtification, that he feared God. So as we would

ſhew, that we truly fear God, we muſt be ready to obey him in whatſoever he commandeth.

4. The Fear of God will produce a continued, conſtant reſpect to God, and his Commands. That we ſhall *walk in his Fear.* As Act. 9. 31. Neh. 5. 9. *Ought ye not to walk in the Fear of our God?* Pro. 23. 17. *Be thou in the Fear of the Lord all the day. Totâ die,* there is as much as *quotidie, vel omni die. All the day,* that is, continually, *every day.* Pro. 28. 14. *Happy is the man that feareth alway.* Jer. 32. 39, 40. *I will give them one heart, and one way, that they may fear me for ever— I will put my Fear in their hearts, that they ſhall not depart from me.* Such as have the true Fear of God in their hearts, will not depart from him. There is a Fear that *drives* Souls *from* God: But true genuine Fear will keep a Soul *cloſe* to him, will make it careful not to ſtart aſide from him. *The Fear of the Lord is a fountain of life,* it is not a tranſient paſſion, but an *abiding principal.*

3. Another Effect (or if you will, one *ſpecial Act*) of true Fear, is an holy *Reverence in God's Worſhip,* Pſal. 5. 7. *In thy Fear will I Worſhip* ——And there is no Worſhip acceptable without Reverence. An inward Reverence is as the *Soul* of Divine Worſhip. Some diſtinguiſh holy Fear *in timorem cultûs, et culpæ,* into a Reverence in worſhipping, and a fear of offending. However theſe may be *diſtinguiſhed,* they cannot be ſeparated, or *divided.* Sure, they have not a Fear of offending God, that have not an holy Fear, and reverence in his Worſhip.

They that *groſſly neglect* God's Worſhip, plainly ſhew themſelves to be *void of his Fear.* Job. 15. 4. *Thou caſteſt off Fear, and reſtraineſt Prayer before God.* Though it was falſly charged on *Job,* this yet will hold

hold true, they that *cast off Prayer*, &c. thereby shew, that they have *cast off God's Fear.*

And they are little better, who are *grosly negligent*, and without any inward Reverence in his Worship. *If I be a Master, where is my Fear?* said the Lord unto those that *despised his Name* in offering to him the *blind* for Sacrifice, and that which was *torn*, and the *lame*, and the *sick*, Mal. 1. 6, 8, 13. If we are possessed of the Fear of God, how shall we be awed (when attending on his Ordinances) with thoughts of being in his special Presence, and under his strict Eye, that observes our very hearts, and all our carriage in his Service; we should dread to think of *taking* his sacred, and reverent *Name in vain.* We shall be seriously, deeply affected with what the Lord hath said, that he *will be sanctified in them that come nigh him*, Lev. 10. 3. He is *greatly to be feared in the assembly of his Saints: and to be had in Reverence of all them that are about him*, Psal. 89. 7. But if ordinarily we care not how unpreparedly we rush into God's presence, take no heed to *our feet*, to our thoughts, and affections, when we are to go to God in Prayer, or to receive the Law from his mouth, or to attend on him in any other holy Ordinance, and Duty; and if we are ordinarily rash, and rude, careless and customary in the Services we present unto him, what would this shew, but a *profane spirit*, and that we *know not our distance*, nor have any due Fear of God?

4. The true Fear of God will teach us to carry as in *God's presence*, in our ordinary course, which is *walking in his Fear*, Eccl. 8. 12. *It shall be well with them that fear God, which fear before him.* Fear before him, that is, are still awed with his Presence.

Thus

Thus the Fear of God has an influence upon a Man's ordinary course. It will cause him to walk *circumspectly*. He will study to *walk worthy of the Lord unto all pleasing*. Not that any do, or can in *a strict sense* walk worthy of the Lord. A worthiness of *exact proportion* here is impossible. There is no walking worthy of the Lord *secundum propriam et absolutam condignitatem*, according to proper *condignity*, but only *secundum quandam congruitatem, et condecentiam*, with some measure of *condecency*. Carrying in some measure *suitably* to our *Relation* unto such an holy God, and agreeably to the profession of his Name. This *exact walking*, the Fear of God teacheth. As the Psalmist, 16. 8. *I have set the Lord always before me. I foresaw the Lord always before my face*, as it is, *Act.* 2. 25. I still considered, and looked upon God as present with me, an observer, and *Arbiter* of all my thoughts, words, and actions. The Fear of God will thus set us in God's Presence, and keep us there. So it will not only keep us *awake*, and *intent* in *holy Duties*, wherein we draw nigh to God after a special manner; but will also make us circumspect, and *watchful* in our *ordinary conversations*.

Thus the Fear of God would ordinarily regulate us in *natural actions*. Cause us to eat, and drink in Fear, contrary to those we read of, *Jude* 17. *feeding themselves without Fear*. The Fear of God would teach us, *whether we eat, or drink, or what ever we do, to do all to the Glory of God*. When the Glory of God is not *habitually* intended in ones general course, and frequently *actually* intended also, there is little sign of the Fear of God.

So the Fear of God would make Men conscionable in

in *civil Actions*, in their places, relations, and ſeveral employments in the World. The Fear of God would make a juſt and a good Magiſtrate. 2 *Sam.* 23.3. *He that ruleth over Men, muſt be juſt, ruling in the Fear of God.* See 2 Chro. 19. 9. *The unjuſt Judg* in the Parable was one that *feared not God*, Luk.18. 2, 6. The Fear of God would make good Subjects too. This will teach us to be *ſubject for the Lord's ſake*, 1 Pet.2.13. *For Conſcience ſake*, Rom.13.5. This would mould and work the heart to the beſt ſubmiſſion, and officiouſneſs towards others. Epheſ. 5. 21. *Submitting your ſelves one to another in the Fear of God.* The Fear of God is a ſtrong and powerful motive, and impulſive, and alſo a good Rule, and Meaſure in this Caſe. This will make good Servants, *Col.* 3. 22. *Epheſ.* 6. 5. How diligent and faithful will ſuch be, who in their ſerving Men, ſtill have an eye on their Maſter in Heaven? Whatever relation one is in, it would be ſtrange indeed if ſuch an one that fears God, ſhould not carry better than thoſe which have not his Fear. So this would generally regulate Men in their Trades, Bargaining, and worldly Commerce.

5. The true Fear of God uſeth to produce a *cautious fear*, and a *jealous fear*: A *cautious fear*, ordinarily to *avoid temptations*, and occaſions of ſin, and to *ſhun the appearance* of evil. What ſeemeth to be ſinful, or is very like it; In *doubtful caſes*, the Fear of God will encline us ordinarily to follow the ſafeſt courſe. So likewiſe it produceth a *jealous fear* of our ſelves, of our ſinful and deceitful hearts. Fear is the *Centinel* of the Soul, to give notice of danger. It will not ſuffer us to *dwell careleſly*, like the Men of *Laiſh*, Judg.18.7. It will ſet, and keep

us

us *on our Watch.* It is an enemy to Security, Preſumption, and Self-confidence. It will teach us to *work out our Salvation with fear and trembling*, and to *paſs the time of our ſojourning here in Fear*, (Phil. 2. 12. 1 Pet. 1. 17.)

6. The Fear of God oppoſeth the *predominancy* of baſe *carnal fear.* It is a good *guard* againſt the ſinful fear of Man; a good *Antidote* againſt *faint-heartedneſs* in the Cauſe of God: a cure of baſe ſinful cowardiſe. Such as fear God, know he has ways enow to deliver his Servants, how great ſoever their perils may be. As they ſaid, Dan. 3. 17. *Our God whom we ſerve is able to deliver us.* Or however, if he ſhould not work their Deliverance here; yet in periſhing for God they ſhould be full ſafe; in loſing their lives they ſhould ſave them. *In the Fear of the Lord is ſtrong confidence.* And further, they that truly fear God, will more dread the thoughts of *Apoſtacy* from God, than any *Perſecution* from Men.

7. The Fear of God promotes true humility. And ſo it oppoſeth Pride, (*Rom.* 11. 20.) Indeed reverence and humility towards God are very near a-kind. Further, The Fear of God teacheth an humble carriage towards Men. As we ſee there, *Epheſ.* 5. 21. (But of Humility I ſhall diſcourſe next.)

8. The Fear of God will encline us to *pity* our poor Brethren, that are any way laid under God's diſpleaſure. Job 6. 14. *To him that is afflicted, pity ſhould be ſhewed from his friend; but he forſaketh the Fear of the Almighty.* He that does not ſhew pity, thinks not how juſtly, and how eaſily the *Almighty* may contend with him for it. The Fear of God, and

and *hard-heartedneſs* towards Men under the afflicting hand of God, are things that do not agree.

9. The true genuine Fear of God is for *propagating its kind.* If we have it, we ſhall deſire to *teach others God's Fear*, and to promote it in others. As *Abraham*, that feared God, would *teach his Children, and his Houſhold after him, to keep the way of the Lord.* As the *Pſalmiſt*, Pſal. 34. 11. *Come ye Children, hearken unto me; I will teach you the Fear of the Lord.* As he took up his fellow, Luk. 23. 40. *Doſt not thou fear God?*

So if we have the Fear of God, we ſhall deſire to eſtabliſh and confirm others in his Fear. *Mal.* 3. 16. *Then they that feared the Lord, ſpake often one to another.* They thought on God's Name ſtill, and would be ſpeaking for God, and his ways, even then when the mouth of Blaſphemy was moſt open againſt him. They would be confirming one another in the belief of God's Providence, Juſtice, Goodneſs, Truth, and Faithfulneſs, how much ſoever wicked Atheiſts diſputed, and denied them. Thus they that are acquainted with the true Fear of God, are real Friends to it, would promote it in others what they can.

10. If we have the Fear of God, we are for *making progreſs in Holineſs.* The true Fear of God, as it oppoſeth all Sin, it will be quickning unto, and in every Duty, and will befriend every Grace. And that is right indeed, when we are *perfecting Holineſs in the Fear of God*, 2 Cor. 7. 1. though here it be not fully perfected. So much of the Effects of God's Fear.

5. True Fear may be known by the *Concomitants*

taints of it, by its Companions. Though I shall but touch on a few of these very briefly.

(1.) When *Fear* and *Faith* go together, that's right. As we read of *Noah's Faith*, and *Fear*, Heb. 11. 7. Psal. 15. 11. *Ye that fear the Lord, trust in the Lord.* Psal. 33. 18. *Behold, the eyes of the Lord are on them that fear him; upon them that hope in his Mercy.* And the Lord takes pleasure in such, *Psal.* 147. 11. That is not a right Fear, which is the *Van-guard* of Horrour and Despair. A fear of Diffidence is no blessed thing. Though (it's true) some degrees of this may be with true Faith and Fear.

That of the *Psalmist*, Psal. 101. 1. *I will sing of Mercy and Judgment*] The *Chaldee* Paraphrase hath thus: *If thou dealest mercifully with me, if thou dost Judgment with me, for all I will sing Praise.* And so some take it thus; I will not *presume* of thy *Mercy* so, as not to fear thy *Judgment*; nor so *fear* thy *Judgment*, as to *despair* of thy *Mercy*. Which I offer but as an Allusion, not as the Sense.

(2.) When *Fear*, and *Godly Sorrow* go together, that's right. The true Fear of God is seated in a *poor and contrite spirit*, Isa. 66. 2. *Godly Fear*, and *Godly Sorrow* are undivided *Companions*. 2 Cor. 7. 11. *Behold, this self-same thing that ye sorrowed after a godly sort, what carefulness it wrought in you,-- yea, what fear?* Which Text seems to make *Fear* the *Daughter of Repentance*, or Godly Sorrow. And like *Naomi* and *Ruth*, they never part. There is a phrase, Isa. 63. 17. *Why hast thou hardned our hearts from thy Fear?* Which implieth so much, that an Heart which is *hardned*, is no-way *disposed to his Fear*. So Prov. 28. 14. *Happy is the Man that feareth alway: but*

but he that hardneth his heart, ſhall fall into miſchief. Where we ſee, he that *hardneth his heart*, is oppoſed to the Man that *feareth* with a bleſſed Fear.

(3.) When *Fear* and *Love* go together, that's right. When theſe go hand in hand, it is certainly a filial fear. But no doubt that is a ſinful fear, which drives ſouls from God, which is contrary to the Love of God. O *dread ſuch Fear!*

(4.) How comfortable is it, when *Fear* and *Joy* in the Lord go together! Though I muſt confeſs, all that fear God, cannot find this Joy. There are that *fear* the Lord, and that yet *walk in darkneſs*, Iſa. 50. 10. But as the moſt High is to be feared, we ſhould *rejoice in his Highneſs* too. As thoſe good Women who came to ſeek Jeſus, departed from the Sepulchre with *fear*, and *great joy*, Mat. 28. 8. It is an happy thing indeed, when our fear of the Lord is joyned with ſpiritual delight in him, and his ſervice. Pſal. 2. 11. *Serve the Lord with fear, and rejoice with trembling.* So let us labour to be like thoſe, Act. 9. 31. that *walked in the Fear of the Lord, and in the Comfort of the Holy Ghoſt.*

Of

Of Humility.

1 Pet. 5. 5.

---And be clothed with Humility: for God resisteth the Proud, and giveth Grace to the Humble.

Humility is a Christian's *Livery*. This Clothing every Christian must put on and wear, must never *put off*. Without this our great Lord and Master will not know us, will not own us for his. *He beholds the proud a far off.* Humility is as the *ground-work* both of Grace, and Happiness. Mat. 5. 3. *Blessed are the poor in spirit*, (that is) the *humble in spirit*. It is the *first of* the *Beatitudes*, laid as the *foundation* of the rest. As it is from *poverty*, and humility *in spirit*, that we are put upon *spiritual mourning*. It is this that causeth a *spiritual hungring*. It is this that *meekeneth*, and softeneth the heart towards others: that makes *peaceable*, and makes *patient* under Sufferings. This is a *preservative* of holiness, and *purity*. *Pride* is supposed to be the *special sin*, that cast the Angels out of Heaven. That text 1 Tim. 3. 6. *seems to hint* so much

much, that * *Pride* was the *condemnation of the Devil*, the *cause* of his condemnation. And *Pride* was evident in Man's *first defection* from God. Man fell by his Pride, affecting to be as God. And certainly, *Humility* is necessary to his *recovery*. As God *created* the World of *nothing*, when he createth us again, he brings us to a sense of our own emptiness, and *nothingness*.

* *Fugite superbiam, fratres mei, quaso, multum fugite. Initium omnis peccati Superbia, quæ tam velociter ipsum quoq; Syderibus cunctis clarius micantem æternâ caligine obtenebravit Luciferum! quæ non modo Angelum, sed Angelorum primum in Diabolum commutavit.* Bern. *de Adv. Dom. Serm.* 1.

Humility is both a *Grace*, and a Vessel, a *receptacle of Grace*. God *gives more Grace* to the Humble. It is a good expression one has, *Humility emptieth the heart for God to fill it*. Humility is a *Nursekeeper* of other Graces. *Radix omnium malorum superbia, & custos omnium virtutum humilitas est. When I am weak, then am I strong*, says the Apostle. And a Christian's *strength* lieth very much in an humble *sense* of his own *weakness*.

Humility is a great *preservative* from *Temptation*. Such as lie low, are safest, most out of the way of *Satan's Gun-shot*. But Souls that are *lifted up*, stand as a fair *mark* for him.

Humility is the *way to Glory*. *Chilo* asking *Æsop* what God was doing? he answered, That he does humble the Lofty, (abase them) and exalt the humble. He *brings down high things*, and *sets up low things*. Luk. 14. 11. *He that humbleth himself, shal be exalted*. But self-exaltation is self-destruction. *Pride goeth before a Fall*. To be lifted up, is the *high-way to ruine*.

Τὰ μὲν ὑψηλὰ ταπεινοῦν, τὰ δὲ ταπεινὰ, ὑψοῦν. Laert. in Chilo. *l.* 1. *p.* 47.

ruine. We are no nearer Heaven for lifting up our ſelves. But God is ready graciouſly to condeſcend to thoſe that humble themſelves, and lie low before him. The *moſt High* hath a ſpecial *reſpect unto them that are lowly.* He hath promiſed to *dwell* with them that are of an *humble and contrite ſpirit,* (Iſa.57.15.) and ſuch he will in due time take up, to dwell with him for ever.

But what is this *Humility?*

[1] I ſhall tell you in the Negative, what it is not. So,

(1.) It is not a minding *low and baſe things of the World.* Though the words [*humilis & humilitas*] be derived from *humus,* the *Ground,* or Earth; yet Humility is not a *minding earthly things,* not a *ſetting our affections on things on the Earth.* No: We may be lowly-minded, and heavenly-minded both. Indeed earthly Riches, worldly Honours, that ſeem to many to be great matters, high things, yet are but mean, and baſe things, compared with the *things above.* And yet we may ſeek the things above, and be humble too: or we may be very proud, while taken with things below.

(2.) Humility lieth not in ones affecting the pooreſt habit, or *affecting* any *odd dreſs,* (how mean ſo ever) that he may not ſeem to be proud. Yet miſtake me not: I ſpeak not this to *cloke* the proud gawdineſs of any. Exceſs in coſtly Attire, in vain, ſtrange, and light, immodeſt faſhions, is a great *Sin* and *ſhame* of our times. Oh, how many that this way *glory in their ſhame!* were the *Daughters of Zion* (reproved, and threatned for this ſin, *Iſa.*3.) ever more guilty, than multitudes among us at this day?

But

But yet I must tell you, a *proud heart* may be under *vile raiment* too. I trample on *Plato's* pride (said *Diogenes.*) But with another kind of pride (said *Plato.*) Thus some may be proud of an *affected plainness*, proud of their seeming free from pride, of their looking like humble, mortified Men. And some there are, whose pride lies not in such gawds, as *fine Clothes*, (which one would think, none but Children, and Fools should be taken with:) but in an high conceit of themselves, their Knowledg, *Light*, and *Perfection*. Laert. in Diogene. l. 6. p. 381.

(3.) Humility is not a base, *abject disposition*, or such a dejected frame of spirit, as takes a Man off from his work, and duty. A *despondent mind* makes a Man fit for nothing: makes a Man a burden to himself, a burden to others, to the World. Sometimes we may meet with Persons, so far *out of conceit* with themselves, that they think themselves unfit for any company, for any imployment, and cannot be drawn to lay out any Abilities, Gift, or Talent they have. Such *pusillanimity* is quite another thing from true Humility: not a *Vertue*, but an *evil Disease*.

(4.) A base unworthy *crouching* unto Men, and sinful compliance with them, this is not Humility. A yeilding to the will, and humours of Men, (contrary to the will of God) either for fear, or to obtain their favour. This is not true Humility, to *honour Men above the Lord.*

(5.) A *denial* of what God hath given us, or hath done for us, this is *unthankfulness*, not Humility. As *there is that maketh himself rich*, and *yet hath nothing*; *there is again that maketh himself poor, yet hath great riches.*

(6.) A lowly, courteous, *affable carriage* towards all, even towards inferiours; though it is good and commendable, (where it is not used to *serve* ones pride and *ambition*, as *Absalom* used it, 2 *Sam.*15. 5,6.) yet it is not sufficient, to prove one endued with the *Grace of Humility*. *Good Nature* may teach Courteousnes towards Men, where there is no Principle, or spark of *Grace*. The Grace of Humility shews it self, not only in *respect to Men*, but especially in its respect towards God.

(7.) There is an *artificial*, hypocritical Humility. As some have an *Art of discommending* what they have, or do, to draw commendations from others. And Hypocrites may be forward to *confess* such sins as the best, and most sincere are not free from (while here) concluding, that they shall be never the worse thought of for this; yea, hoping by such confessions, and complaints of themselves, they shall gain the repute of serious, *humble Souls*. Now this is but the *shadow* of Humility, or *masked* pride, pride *under a veil*. True Humility God loves, it is very pleasing to him: but this which is only *painted*, is loathsom to him.

(8.) We may have a *dislike of Pride* in others, without true Humility. There are some, whose pride makes them forward to censure, and condemn pride in others. As *Diogenes* said to *Alexander*, *Noli mihi umbram facere*: they cannot endure that others should *stand in their light*, or shade, and obscure them. They take it as a wrong to them, if others come near them, much more if they put them down.

Laert. l.6. in Diog. p. 389.

(9.) There is a kind of *humiliation* without Humility.

mility. Though God ordereth the *humiliation* of his People to the working and encreasing of Humility in them; yet there is a difference betwixt *humiliation*, and *Humility*; and many have been humbled, who yet were not humble. *Pharoah* was humbled under God's Judgments; yet had he a proud, stout, and stubborn spirit, that would not yeild to God. Many are brought low in their Estates, and yet their spirits are high still. Instead of *humbling* themselves under God's afflicting hand, and being willing to lie down at his feet, their *hearts fret against the Lord.*

Some are humbled *under Terrours*, under a sense of God's Wrath, and brought full low in their own apprehension; even to the *gates of Hell*, and the brink of Despair; when all is but a *forced* humiliation. Though as this tends to make them truly humble, if it comes to have this *effect*, it will be very comfortable in the end. Otherwise no comfort is to be taken in it. As *Bernard* noteth, it is said, *He that humbleth himself, shall be exalted.* It signifies not that all Humility shall have exaltation following it: but that, *quæ de voluntate venit, non ex tristitia, nec ex necessitate.* Which is voluntary, not involuntary, or forced. As on the contrary, it is not said, *omnis qui exaltatur* —— *every one that is exalted*, shall be abased: but only, *qui se exaltat, he that exalts himself.* Indeed he is most properly said to *humble himself*, that does it freely, *willingly*, whose heart is to the work. And thus *Ahab* did not humble himself. That humiliation is without Humility, which is not free and voluntary. (But of this more after.)

In Cant. Ser. 34.

[2.] I come to ſhew *poſitively* what Humility is. *Camero* gives this brief deſcription of it, *Humilitas eſt animi demiſſio orta ex verâ ſtatûs et conditionis ſuæ agnitione.* Very near to *Bernard's* definition, Scil. *Humilitas eſt virtus, quâ homo veriſſima ſui cognitione ſibi ipſi vileſcit*, "Humility is a "Vertue, whereby a Man, from the true knowledg "of himſelf becomes vile in his own ſight. If this account be thought too ſhort, take this deſcription of it.

Prælect. 2d *Mat.* 18. 1. p. 88.

De grad. humil.

Humility is a Grace, or *Chriſtian Vertue*, whereby a Man from a *ſound knowledg* of God, and of himſelf, hath *low thoughts* of himſelf, is *content* with the place and ſtate wherein God ſets him, and readily *ſubmits* himſelf unto God, and unto Men, according to the will of God, and for his ſake.

This deſcription takes in *both parts* of Humility, (*Humilitas duplex, altera cognitionis, altera affectionis.*) That Humility, which is in the *underſtanding* (ταπεινοφροσύνη) *lowlineſs* of *mind*, having low thoughts of ones ſelf: and that Humility, which is in the *will* and *affection*, a diſpoſition, and frame of heart ſutable to the former. So likewiſe it takes in the double *reſpect* Humility beareth, *towards God* firſt, and then *towards Men*, according to his will in ſubordination to him.

Bern.

Now I come to ſhew, how we may know whether we are indued with this Grace of Humility, or no?

(1.) True Humility is *founded in Knowledg* and Wiſdome. And ſo much the Greek word, ταπεινοφροσύνη

σοφροσύνη may intimate. As we read, Prov. 11.2. *with the lowly is Wisdom. Pride* and *folly*, pride and ignorance go together. So on the contrary, Humility and sound Knowledg, Humility and true Wisdom. Indeed there is a *Knowledg* that *puffeth up*; but it is not *sound* Knowledg. But with true Humility there is a sound Knowledg (I do not say perfect, but sound Knowledg) of God, and of ones self.

(1.) There is a *knowledg of God* in his *Excellencies*. And this promotes true Humility. Job 42.5, 6. *Now mine eye seeth thee: wherefore I abhor my self.* Since thou hast pleased to reveal, and make known more of thy self, thy Power, Justice, Goodness, &c. Since thy Glory and Excellency is more manifest unto me, I cannot but have lower, and worse thoughts of my self, than ever. Now I see my self to *be vile* indeed. Beloved, the knowledg of God is that which *keeps the Angels* in Heaven *humble*. Though they have no sin to be humbled for; though they are indued with such *rare Perfections*, both *Natural* and *Spiritual*, though they *excel in strength*, (as what is the power of an Army to the power of an Angel, 2 *King.*19.35?) and excel in *Wisdome* (to be *wise, as an Angel of God*, what an high degree of Wisdom is that?) and though they have a spotless holiness; yet are they conscious of an infinite distance, and *disparity* betwixt them, and God the *Father of Spirits*. That their life, and light is borrowed, and that the highest created excellencies found in them, compared with the Divine Perfections of their Maker, Preserver and gracious Governour, are not so much as a *drop* to the *Ocean*, not so much as a single ray to the Sun it

ſelf. And Jeſus Chriſt was *lowly in ſpirit*, Mat. 11. 29. Though he was without ſin, and *higher than the Angels*; yet having taken our nature upon him, he knew it became him, to humble himſelf to God, to ſtoop to any condition, to ſtoop to the Croſs, to the moſt painful undertaking, that his Father was pleaſed to call him unto.

Thou that haſt not attained to ſuch a Knowledg of God, as teacheth to admire him above all the World, and to look upon thy ſelf as baſe, and vile indeed, *as a Worm*, and no Man, that is, moſt *contemptible*, of no account or worth (לא-איש *Pſal.* 22.7.) thou art yet a ſtranger to this Grace of Humility.

(2.) There is a knowledge of our ſelves, and of *ſelf-imperfections*, neceſſary to beget true Humility. Here generally we are very ſhort. Few that know themſelves aright. If there be any thing, wherein we may ſeem to excell our Neigbours, we are very willing to take notice of that. Though *Moſes's face ſhone, and he knew it not*, (Exod. 34. 29.) there are very few, but if they any way outſhine others, they know it too well. If they have Learning, quick parts, gifts of Memory, Utterance, or the like; nay, if they have but a *fair outſide* (though a rotten Sign-poſte may have gilt, and fair colours laid upon it) they can ſcarce look off from ſuch things. But how few that would know, how frail they are, and how ſinful they are? The moſt have no mind to look on their defects: but are willing here to be ſtrangers to themſelves. Thus Pride gets advantage: whereas right *ſelf-knowledg*, true ſelf-acquaintance would work Humility, and cauſe *ſelf-abhorrence*.

As

As 1. If we know our ſelves aright, we know our ſelves to be *but creatures*. And what have Creatures to be proud of? 1 *Cor.*4.7. *What haſt thou that thou didſt not receive?* Any good that a Creature hath, (whether *Natural*, *Moral*, or *Spiritual*) is borrowed, derived from God. So the Creature owes all he has to God. And ſhall we be proud of a borrowed Coat? Shall a Steward be proud of his Lords Money, which he receives, but muſt account for? Shall we be proud of that which is *none of our own?* Is not our Maker, our *Owner?* Did he not make all things for him ſelf? Is he not *Lord Proprietor* of the whole World? The *Silver* is *his*, and the *Gold* is *his*. The *Cattle on a thouſand Hills* are *his*. *The Earth is the Lord's and the fulneſs thereof.* Yea, *all Souls are his.*

And ſurely the *dependance*, that a Creature hath upon his Creatour, calleth for the moſt *humble ſubmiſſion* to him.

2. If we know our ſelves aright, we know our ſelves to be very *ſinful Creatures*. And ſhall not this humble us? As the *Publican* was *aſhamed to lift up his eyes to Heaven*, being *a ſinner*, Luk. 18. 13. Indeed pride is altogether *unbeſeeming* an *innocent* Creature; yea, the Creature cannot be *proud*, and *innocent* together. Neither Man, nor Angels could keep their *Innocency*, without retaining their *Humility*. And ſurely Pride *leſt becomes* a *ſinful* Creature, who has this to humble him, that he is ſinful. A *proud ſinner* would be far worſe than a *proud Beggar*, (that every one will cry ſhame on) but that he alſo is a ſinner.

If we rightly underſtand what we are *by nature*, we know our ſelves to be ſo *vile*, *that our own Cloaths* might

might *abhor* us. If our own cloaths were capable of shame, they might be ashamed to touch, and cover such a *mass of corruption*, as every Mothers Child of us is by Nature.

And if we know what our lives have been, we must see our selves *abominable and filthy, who have drunk in iniquity like Water.* Surely they know not themselves to be *sinners*, or full little know *what sin is*, who are lifted up with high conceits of themselves, and cherish pride in their hearts.

What is it that any are proud of? Consider, and then judge, whether a sinner has not great cause (on the contrary) to be humbled.

Some are proud of their *Birth*, that they have Noble Blood running in their Veins. But what cause has a sinner to be humbled? Our Blood is *tainted, stain'd* with the guilt of Original Sin, derived from our Parents. *We are Children of wrath by Nature.* We were *shapen in sin* and conceived in iniquity. Some are proud of their *Dignities, Dominions.* But *Man being in honour abode not in it*, but *became like the Beasts that perish. The Crown is fallen from our Heads, wo to us that we have sinned!* What cause have sinners to be humbled, who have not only lost that *large dominion* over other Creatures, which Man had at first, (*Gen.* 1. 26, 28.) but have so far lost their own *freedom*, have sold themselves, are *captives* to Satan, *slaves* to divers Lusts? Such who know what it is to be in bondage to Sin, and Satan, and are convinced of being in such a state, will see no cause to be puffed up with their Honours. Some are proud of their *Strength.* But when a Sinner comes to know himself, he sees himself to be *without strength.* (Rom. 5. 6.) That if he

he be left to himſelf, there is no Temptation, but would prove too hard for him. That his Corruptions are utterly too hard for him. That he is not able rightly to diſcharge any Duty of himſelf.

Some are proud of their *Riches*. But the Sinner, that knows himſelf, ſees himſelf run out of all, with the *Prodigal*, Luk. 15. 14. That there is nothing he can call his own, but Sin, and Miſery. That he hath forfeited all, cannot lay claim to the leaſt of God's Mercies. That he owes more than ten thouſand Talents, where he is not able to pay the leaſt Farthing.

nothing our own but sin and we full miſeries.

Some are proud of their *Beauty*. But the Sinner that knows himſelf, ſees himſelf to be a very deformed Creature, the *Image of God* (which was Mans Beauty and Glory) *ſadly defaced* in him.

Some ſo childiſh, as they are proud of *fine Clothes*, of their *Bravery*. But the Sinner that knows himſelf, ſees his nakedneſs, or that he hath none but *filthy Garments* of his own, that his own righteouſneſs is but as a *filthy rag*.

Some are proud of their *Wit*, and *Parts*. But the Sinner that knows himſelf, will be ready to confeſs, and cry ſhame on himſelf, as *Agur*, *I have not the underſtanding of a Man*. (Pro. 30. 2.) as the Pſalmiſt (73.22) *So fooliſh was I, and ignorant, and as a Beaſt before the Lord.*

Some are proud of their ſuppoſed Goodneſs, and *Vertues*. But the Sinner that knows himſelf, ſees his *Gold* to be but *Droſs*, his faireſt Vertues to be but *gliſtering Sins*.

Sirs, if ever we were made humble, it was this way, by being made to know our ſelves, what we were. And why was *Laodicea* ſo proud, but becauſe

cauſe ſhe knew not, that ſhe was wretched, and miſerable, and *poor and blind and naked?* Rev. 3. 17.

And as this Knowledg of our ſelves is neceſſary to *make* us humble; So to *keep* us *humble.* As this kept the Apoſtle *Paul* humble, thinking what a ſinner he had been. Hereupon he looked on himſelf *as the leaſt of all the Apoſtles, and not meet to be called an Apoſtle,* becauſe he had been a Perſecutor, 1 *Cor.* 15. 9. And in another place, he calls himſelf, *The leaſt of all Saints.*

And ſo thoſe *remainders* of corruption, and ſinful defects, which the beſt of God's Saints find in themſelves (while here) make them *walk humbly* all their dayes. Chriſtians that are much in ſtrict ſelf-ſearching, and ſerious ſelf-reflection, though they have *more Grace* than others, that greatly neglect the ſame, will ſee enough in themſelves to keep them humble. Yea, I ſuppoſe, ſuch are the *moſt humble* Chriſtians, ſeeing more clearly, and oftner obſerving ſo great defects in their beſt Graces, Duties, Services, and ſo much contrary thereunto in themſelves. That there is ſo much darkneſs, ignorance ſtill in them, that they have no more ſound, ſpiritual Knowledg; and ſo much unbelief, diſtruſt, no more Faith and truſt in God; ſo much worldly ſorrow for outward loſſes, croſſes here, and ſo little Godly ſorrow for their own, and others ſins; and ſo much inordinate love to the World, and worldly things, and ſo little love to God, and Jeſus Chriſt; ſo much baſe carnal fear of Creatures, and temporal evils, and ſo little of a true child-like fear of God; ſo much pride, and ſelf-conceit, no more Humility, and ſelf-abaſement; ſo much ſelfiſhneſs, no more ſelf-denial; ſo much guile, no more

more plainheartedneſs and ſincerity; ſo much remiſneſs, no more zeal. That there is ſo much backwardneſs to Duty, ſtraitneſs, deadneſs, and diſtraction in holy Duties, no more life, and delight; that there is ſo much impatience, diſcontent, unthankfulneſs, no more ſubmiſſion unto God, that they are no higher in his praiſe. That they ſerve God no better, honour him no more. The more that any of us know our ſelves, the more we ſhould ſee cauſe to be humble, and humbled.

3. If we know our ſelves aright, we know our ſelves to be very impotent, very indigent, frail and mutable, yea *miſerable creatures*, conſidered in our ſelves. We deſerve all kind of Miſeries, both to be miſerable here, and in the World to come. And ſhould ſuch be *lifting up* themſelves, (*Lucifer*-like) that deſerve to be laid as *low as Hell?*

Yea, how many are the Miſeries, Afflictions, that the beſt are here ſubject unto? (*Pſal.* 34.19.) And can ſuch be proud of the things of this life, who have deep and ſerious apprehenſions of Death approaching, (beſides divers other ways of their being deprived of any earthly enjoyments?) Shall they be proud of their Eſtates, that know they maybe ſoon blaſted, that know Riches *have wings*, and ſee them ready to take wing and flee away? Or proud of Friends, that know *Men of low degree are vanity, and Men of high degree are a lie?*

Or would ſuch be proud of their Gifts, Graces, Comforts, Experiences, that know how ſhort they come every way, and know that to *grow proud* of any of theſe, is the way to be cut ſhorter?

Now let us reflect on theſe things, and on our ſelves. Have we this *ſelf-aquaintance?* This is the neceſ-

necessary ground-work of Humility. Without it, true Humility can neither be *attained*, nor *maintained*.

2. True Humility is an *Effect*, or *Consequent* of *sound Humiliation*. Sound Humiliation ushereth in Humility. *Siquidem humiliatio via est ad Humilitatem, sicut Patientia ad Pacem, sicut Lectio ad Scientiam.* Bern. Epist. 88. Though many have been humbled after a sort, that were never *humble*, (as we heard before); yet (speaking of *sinful creatures*) none are truly *humble* that have not been soundly *humbled*. Though all such are not laid under like terrours in the work. Some are brought down in a more gentle way. But observe it, the *humble spirit* is a *contrite spirit*, Isa. 57. 15. It is true, (as was said before) a sense of God's transcendently glorious, and infinite Perfections, is enough to humble the holy *Angels*, or to keep them *humble*: but to *humble a Sinner*, there must be also a true sense of his own *sinful imperfections*. An innocent creature must be humble: a guilty *sinful creature* must be *humbled*, as well as *humble*; yea, without being kindly humbled, and brought to loath himself for sin, the sinfulness of his nature and life both; he cannot be humble with *that Humility* which is necessary for a sinner. It is not enough for a sinful creature to have a sense of his *deficiency*, his wants and imperfections, as he is a *creature*; but such a one must also have a sense of his *defection* and degeneracy, a sense of his corruptions and transgressions *as a sinner*. And though it seemeth scarce to deserve the *name of Humility*, for a disloyal, unworthy, ungrateful creature, that has fallen from God to the World, to Sin and Vanity, that has *gone a whoring from God* to follow strangers,

gers, for such a one to lye low in *self-abhorrence*, to see himself to be vile; this I say, scarce deserves the name of humility; yet is it the *beginning* of Christian Humility; yea *a chief part* of our Humility here.

There is an Humility that some learn from their being reduced to a low estate in the World. They are fallen into Poverty, Disgrace, &c. and now they do not *look so big*, or carry so high, as they were wont to do. But know, thy Humility is not right, if it be upon such worldly accounts only, and not upon the account of thy sins.

3. True Humility is most *inward*. A shew of Humility is not enough. To be *cloathed with Humility* in the Apostle's sense, is more than to wear mean clothes. Though I must needs say, that an *humble mind*, and a *proud garb*, are things that do not suit together. O that they that use to *cloak their Pride* with the pretence of *Decency*, would consider whether Humility be not more comely, and would not more commend them in the eyes of God, and all sober Men! Humility is certainly more *lovely* in its plainest, gravest dress, than *stinking pride*, with all its painting, patches, powders, though clothed in Purple, and tricked up as fine as fingers can make it. The *ornaments of pride* are a real disgrace, a shame to those that wear them. O but Humility, that is an Ornament indeed, *an Ornament in the sight of God of great price.*

But then we must see that we are *humble in God's sight*. Jam. 4. 10. *Humble your selves in the sight of the Lord*. True Humility is *by the sight*, and knowledg of God, (as before) and is such *in God's sight*; and not only in appearance to Men. All

Grace

Grace as it is from God, ſo it *has reſpect to him.* Herein lieth the *ſincerity* of Grace, that it is what it is *before God*, and not only before Men. Humility does not affect making a ſhew. That is *Pride*, which makes one *affect a ſeeming* to be humble. So it is not to be liked, when one affects a ſpeech, or attire different from the moſt grave and ſober, to be counted more humble. Let us look to our hearts. We may not hang out thoſe *flags of Pride*, ſome do; and yet Pride may have full power, and command within. We may appear humble to Men, but are we humble *in the ſight of God?* are we *lowly in heart?* We may have learnt an humble carriage, but are we *humble in ſpirit*, (as Pro. 29. 23) or *of an humble ſpirit?* (Iſa. 57. 15.)

(4.) True Humility, as it is Humility of heart, ſo the *heart is really for it. Humbleneſs of mind*, and a mind to be humble, are inſeparable. I had occaſion to touch on this before; yet methinks ſomething more ſhould be added. As *humiliation*, and ſorrow for ſin, if it be right and kindly, is *voluntary*; as the *fear of God*, if it be genuine, and child-like, is *free*; ſo is true *Humility*. Indeed there is a *voluntary Humility*, condemned *Col.* 2. 18. A preposterous Humility. Like that of the *Papiſts* in worſhipping, and *invocating Saints*, and *Angels*, accounting it too great boldneſs, to come to God only in and through Chriſt, not conſidering how great boldneſs and *preſumption* it is for ſorry ſinful creatures to ſet up *other Mediators*, and *Interceſſors* with Chriſt, and ſo to come to God in a way that he has not appointed, or allowed. Such may think it great Humility: but rather may we not ſay (with the Apoſtle) they are *vainly puffed up by*

their

heir fleshly mind? Let Men be never so free, and forward in such self-devised, *seeming humble* wayes of Worship, God is not pleased with them. And yet our Humility must be *voluntary* too, in a *right sense*, or it is not right. We must be *willingly vile in our own eyes*, and desire to be thus more vile, to lie lower in our own thoughts. Some there are, mightily cast down, and far out of conceit with themselves, and their own estates, looking on themselves as lost, and undone. All this may be, and yet no true Humility. There is a wide difference betwixt an awakened, storming Conscience, and an humble and contrite heart, where the heart is humble, a Man would see his sins, would loath himself for them, desires to lie as low as God would have him. Where the Heart is not humble, but only Conscience is awakened and terrified, a Man hath no such desire. His Sins are brought to his remembrance, are *set in order before his eyes*, when he has *no will* to search and finde them out.

5. Humility prepares the Heart to receive and *submit to reproof*. And this is a great sign of Humility, if we could more patiently bear others admonishing and reproving us, than hear their vain applauses, or undue praises of us. The Humble would account those enemies to them, who shall this way tempt them to proud and high conceits of themselves: but will acknowledg such their *best friends* which help them further to see what is amiss in themselves to their further humbling.

But a *Scorner loveth not one that reproves him*, Pro. 15. 12. The Proud have their stomacks rising against those, that in great faithfulness tell them

--Ea quæ ipsi sponte dicunt alios, ab aliis patienter audire non possunt. Bern. de adv. Dom. Ser. 4.

of their faults. * They are so far *in love* with themselves; that they cannot endure to hear any thing amiss of themselves. They care for none but such as have the *knack* to humour and flatter them.

(6.) Humility is not for *excusing*, extenuating Sin, but for a free, ingenuous, and *hearty confession* of it. The proud *Pharisee* had not a word of *confession*, Luk. 18. 11. he was all for setting forth his own vertues. Though *complementally* he gave God thanks; yet it was really, and *designedly* to usher in his own praise. The humble Soul is quite in another *strain*, not for justifying himself; but ready still to accuse and condemn himself. He neither hides, nor pleads for his Sins: but is willing to see them, and ready to acknowledge, and aggravate them: To be *bold in sinning*, but *ashamed to confess Sin*, are signs of a graceless heart. And to be *quick-sighted* in spying faults & miscarriages in others, but to *overlook* ones own; and to be forward to aggravate the faults of others, but to make light of ones own miscarriages, are no signs of an humble heart.

Cur te pudet peccatum tuum dicere, quem non puduit facere. Bern.

An ill Signe to aggravate others faults, and to extenuate our own.

(7.) Humility would not suffer us to be led away with *predominant self-conceit*. The humble have low thoughts of themselves, their Gifts, Abilities, and Performances. The proud are contrary, over-valuing themselves, thinking highly of themselves, and of what they do.

1. Humility will not suffer one to be conceited of his *Wisdom*, and *Knowledg*. Pro. 26. 12. *Seest thou a Man wise in his own conceit? there is more hope of*

of a fool than of him. He is a *proud fool*, and worſe than a *fool*, that is in any meaſure *ſenſible* of his fooliſhneſs, and willing to acknowledg, and to be cured of it. There is *more hope* of ſuch a one, who would be more teachable, more tractable. The humble Soul is more ready to take notice of its darkneſs, its ignorance, than of its knowledge: is very ſenſible of its ſhort-ſightedneſs, and ſees the need it hath to learn. When proud ſpirits, though very ſhallow, think they know enough already. Like *young Scholars*, that when they have got a little ſmattering of Learning, fancy themſelves *taller by the head* than others; when ſeven years more ſpent in diligent ſtudy, might help them to ſee how little they know, how much they are ſtill in the dark. *Novices*, that know leaſt, are commonly moſt *puffed up* with a conceit of their Knowledg. And hence it is, that ſuch are moſt ſubject to fall into errours. They think themſelves *wiſer than their Teachers.* And the conceit they have of their own knowledge, will not bear a contradiction from any, nor ſuffer them to queſtion or ſuſpect their own Opinions, to take things into ſober conſideration.

Yet I would not plead for *Scepticiſm*, or perſwade you to doubt of every thing. Nor would I have Chriſtians deny the knowledg that God hath given them. As Knowledge is *a gift of God*, we ought to reflect on what he hath given, to be thankful for it. And indeed Knowledge in the very *nature of the thing*, is manifeſt to them that have it. You may as well go about to *perſwade a Man out of his ſenſes*, that he does not ſee, or hear, what he ſees and hears; as that he does not know,

what indeed he knoweth. He that is awake, knows he is *awake*; and you cannot make him think that he does but *dream*. He that is *enlightened* with the sound knowledg of God, and Christ, is assured of the truth of those things, which were but notions and *fancies* to him before. And it highly concerneth Christians to be so grounded in the knowledg of the Truth, that they may *hold fast the profession of it without wavering*, that they may be *ready to give a reason of their Faith* and *Hope to any that shall ask* and demand it of them; and that it may not be in the power of the most learned, and subtile Jesuite, or Sophister, to wrest it from them; and that they may be able to keep their ground, to *stand fast*, though there should be never so great and general Apostacy, and falling away from the Truth; though they should be censured as singular proud, and self-conceited, that took themselves to be wiser than all the World besides. It is neither *pride* nor *obstinacy*, but *stedfastness*, and constancy, to *hold fast known Truth*, though we were left alone, had none about us that would own it, or own us in the profession of it. As was said of *Athanasius*, *Unus Athanasius contra totum Mundum*, the *whole World against Athanasius, and Athanasius against the World.*

It is requisite to hold Truth fast all though alone.

But this is *Pride*, when one conceiteth himself to be knowing, while he is very ignorant. It is Pride, that makes one seem to himself more knowing than he is. So also when one hath *high thoughts* of, admires himself for what he knows, he is *proud, knowning nothing as he ought*. They that know most of God, and the things of God, have no such ground to be conceited of themselves, for what they know; as they have indeed to be humbled,

to

to bluſh, and be aſhamed, that they know no more.

2. Humility will not ſuffer one to be conceited of his *abilitiy*, and ſufficiency. An humble Soul dares not encounter Temptation in its *own ſtrength*, dares not undertake and ſet upon Duty in its own ſtrength. As *Paul* (though an eminent Apoſtle) ſays of the Work he was called unto, *Who is ſufficient for theſe things?* 2 Cor. 2. 16. And chap. 3. 5. *not that we are ſufficient of our ſelves to think any thing as of our ſelves: but our ſufficiency is of God.* The humble Soul is really ſenſible of its Infirmities and of an abſolute need *of the Spirits aſſiſtance* to help its infirmities, (as Rom. 8. 26.) *Humility*, and *ſelf-confidence* do not agree.

3. Humility will not ſuffer one to be highly *conceited* of his *beſt ſervices*. It will teach a Man to have low thoughts of all he does. This takes away the *Grace* of any performance, when a Man is proud of what he has done. Who ſo active for God as *Paul* was? yet he was not puſt up with his ſervices, but *ſerved the Lord with all humility of mind*, Act. 20. 19. He arrogated nothing to himſelf. *I live, yet not I, but Chriſt liveth in me*, Gal. 2. 20. *I laboured more abundantly than they all: yet not I, but the Grace of God which was with me*, 1 Cor. 15. 10. Not I, but Chriſt in me: not I, but the Grace of God with me. And did not his *face ſhine more* for this *veil* on it? And 1 Tim. 1. 12. *I thank Chriſt Jeſus, our Lord*, (ſays he) *who hath enabled me.* So 1 *Cor.* 7. 25. he ſpeaks of himſelf, as one that *had obtained mercy of the Lord to be faithful*, had obtained mercy to do his Duty. The more he was *enabled* to do for God, to ſerve God faithfully, the more he ſaw himſelf *obliged* to God's Mercy. Humble

Souls will acknowledg their own *righteouſneſs* to be but as *filthy rags*, (Iſa. 64. 6.) As *rags*, that are not ſufficient to *cover* them; as *filthy rags*, that have ſo much ſin in them, as would render them *more polluted* ſtill, if the Lord ſhould behold them with the ſtrict eye of his Juſtice only. The truely humble can ſee *more evil* in their beſt Duties, than natural Men are wont to diſcern in their plain and groſs tranſgreſſions. When *Nehemiah* had been moſt active for God, yet he ſaw need of *pardoning Grace*, and Mercy: *Neh.* 13. 22. *Remember me, O my God, concerning this alſo, and ſpare me according to the greatneſs of thy Mercy.* *Ita fiduciam ponit, non in meritis ſuis, ſed in miſericordia Dei.* Wolph. Thus Humility is oppoſit to *ſelf-conceit.*

(8.) Humility is oppoſite to a *predominant affectation* of humane *applauſe*, and vain-glory. It will teach us to ſay (as in Pſal. 115. 1.) *Not unto us, O Lord, not unto us; but unto thy name give Glory.* The Humble Soul would not *ſet up for it ſelf.* *Bias* could ſay, ὅτι ἂν ἀγαθὸν πράττῃς, εἰς θεὸς ἀνάπεμπε, *what good thou doſt, refer it unto God*, let God have the praiſe. He *ſets his heart as the heart of God*, (as is ſaid of the proud Prince of *Tyrus*, Ezek. 28. 6.) he makes a *God of himſelf* who makes *ſelf* his *end*, who aims at his own praiſe, in what he does. It is one of God's *incommunicable Attributes*, to act for his own Glory. Though it be not incommunicable in that *ſenſe* as other Attributes are, as Omnipotency, Omnipreſence, Omniſcience, &c. which are no way *compatible* to a Creature. It is not a thing *impoſſible* for Laert. in Biam. l. 1. p. 61.

for a Creature to act for its own glory; yet it is *utterly unlawful*, plainly croſſing, and contradicting the end for which God made it. He made all things *for himſelf*, and made Man a reaſonable Creature, capable of knowing God, his dependance on, and obligations to his Maker, that he ſhould *actually deſign*, and aim at God's Glory. Now when a Man *acteth for his own Glory*, he ſets up a wrong end, *directly contrary* to the end for which he was made, and *in his Pride lifts up* himſelf againſt God. And how intollerable is that? They that *ſeek honour from Men*, that *do all to be ſeen of Men*, that they may have glory from Men, (with the *Phariſees*) certainly they are far from true Humility; Pride yet reigneth in them. Take notice how your *Pulſe beats* here. Proud ſpirits are for all the applauſe, and honour they can get. They would be extolled, and cryed up of every one. They think others wrong them, if they do not praiſe, and flatter them. Whereas the Humble are *afraid of undue praiſe* from Men. He dares not allow of any praiſes given him, that would in the leaſt *eclipſe*, or diminiſh the Praiſe, and Glory of God. He is not pleaſed, tickled, but rather diſquieted, ſet a trembling, when he hears himſelf commended, he fears a ſnare in it. He would not that Pride ſhould have any ſuch advantage, and opportunity to lift up its head. A good Man layes this down as a *ſingular act of Humility*, "to be *troubled at all* "*undue Praiſes*, as much as o- "thers are *at unjuſt Slanders*. And happy is that ſoul that can find it in it ſelf. This would ſhew an high degree of Humility. But this is no ſign of Humili-

Mr. *White* Power of Godlineſs, p. 53.

ty, to be over-fond, or greedy of Mans praiſe. An *habitual exceſſive regard* to Mans approbation, or habitual exceſſive deſire of Mans applauſe, is a plain evidence of prevailing Pride.

(9.) Humility would make us willing, and very well content to *lie low* in the thoughts, and eſteem of others. It would teach one how to paſs through honour, and *diſhonour*, through good report, and *evil report*. The Humble will not be much moved with Mens revilings, as they are not puffed up with the breath of applauſe. Let the *Winds* be never ſo high, and blow which way they will, they have little force on one, that *lieth flat on the ground*. And one that lieth low in his own thoughts, will bear it very well if he perceives that others have low thoughts of him. One that truly *abhors* himſelf, will not think much to be *deſpiſed* and contemned of others. But when a Man will ſpeak contemptibly of himſelf, of his gifts, and performances, and yet think himſelf wronged, if others do not praiſe him ſomuch the more; when a Man would take it ill, that others ſhould think, and ſpeak as meanly of him, as he will ſpeak of himſelf; how ever he makes a fair ſhew of Humility, puts on a *cloak of Humility*, yet he has a falſe, and proud ſpirit within.

(10.) Humility will make a Man *content* in and *with his ſtation*. It is contrary to a courſe of ambitious aſpiring thoughts, projects, and attempts. Pſal. 131.1. *Lord, my heart is not haughty, nor mine eyes lofty: neither do I exerciſe my ſelf in great matters, or in things too high for me.* Pride is the *grand Uſurper*. This puts Men upon *invading* thoſe *Offices*, and Employments, which belong not to them, which

which they are no way fit for. Proud Spirits being ſo conceited of their own abilities and deſerts, think that they are the Men who ſhould be choſen into Offices, and that none are ſo fit to be truſted, or employed, as they. As *Abſolom*, 2 Sam. 15. 4. *O that I were made Judg in the Land, that every Man which hath any Suit, or Cauſe, might come unto me*, and *I would do him Juſtice.* He thought he could have ruled better than his Father. The Humble rather complain of unfitneſs for the Work, to which they are called. As *Moſes* ſaid *Who am I that I ſhould go to Pharaoh?* Exod. 3. 11. *O my Lord, I am not Eloquent*, chap. 4. 10. And *Jeremiah*, *Ah, Lord God, behold, I cannot ſpeak; for I am a Child.* They that are *lowly minded* are willing to be placed in a *lower ſphere.* I'ts true, if the Lord be pleaſed to exalt them, they may not withſtand him, and his call: But they are not for *exalting themſelves.*

Humility is ſo contrary to Ambition, that it teacheth *ſubmiſſion*, ſubmiſſion to the meaneſt, and loweſt works one is called to. It teacheth to *condeſcend to Men of low eſtate*, (Rom. 12. 16.) It is for ſtooping to the meaneſt Offices of love, (as Chriſt taught his Diſciples, *Joh.* 13.) As *Abigail* ſaid, *I am not worthy to waſh the feet of the Servants of my Lord.* Servants that are proud, cannot bring their minds to the loweſt work; but would have others under them, to be their drudges. Humble minds are willing to *take their work before* them, would buckle to the meaneſt ſervices, that their Lord and Maſter ſets them on.

(11.) Humility will teach Moderation, and keep the heart in an *even frame* in various conditions. The Humble are not ſo lifted up (as others) in proſpe-

proſperity. They can be *advanced* in the World, and yet not lifted up in themſelves, but *lowly in ſpirit*. They are not ſo apt to ſink in Adverſity, or when abaſed in the World. As *Ships* that carry a *low Sail*, are in leſs danger of being *over-ſet* with violent guſts of Wind. Here is a Myſtery, a *Riddle*, a Paradox, to *lie low* in our own thoughts is a good way to prevent *dejection*, being caſt down too much in our Spirits. So

(12.) Humlity will teach *Patience* in Affliction. The truly humble from the ſenſe they have of their ſinfulneſs, and unworthineſs are oft wondering, that they ſhould enjoy any Mercy, and that they are no more afflicted. They wonder, that they are no *afflicted only, and oppreſſed alway*. They cannot but confeſs, (with *Ezra*) that God *puniſheth leſs than their iniquities deſerve*, (Ezr. 9.13.) The proud are *full of fret*, and ſullen under croſſes, as if they were hardly dealt with. As we read of *Cain*, Gen. 4.5. *his Countenance fell*. When God layes his afflicting hand on them, their Countenances fall. And 'tis from the *height* of their ſpirits, that they cannot bear a croſs. There is a *caſting down* (as Dr. *Sibs* ſayes) which is not from "*Humility*, but *Pride*: "when we muſt *have our Wills*, or God ſhall not "have a *good look* from us. Many whoſe hearts are ready to *break* under their outward Croſſes, when if they were humble, they would gently ſtoop to them. But it is very grievous to a haughty mind to bow, and buckle to a low condition. Eccl. 7. 8. The *patient in ſpirit*, and the *proud in ſpirit* are there oppoſed. Impatience is mainly from pride. And till our hearts are *humbled*, we ſhall never *kindly*

Souls conſl. p. 42.

accept

except of the puniſhment of our iniquity. (*Lev.*26. 41.) But the humble Soul takes all patiently, If he be ſick, impoveriſhed, &c. he will not expoſtulate with God, and ſay, *why am I thus?* but rather admire that it is no worſe. Note This

(13.) Humility will teach *thankfulneſs*. As the Humble will juſtifie God in all his ſeverity; ſo they cannot but magnifie him for his Mercy. The more humble any one is, the more *thankful*. He will be thankful even for the leaſt of Mercies. As *Jacob* acknowledged, *I am leſs than the leaſt of all thy mercies*, which thou haſt ſhewed unto thy Servant, *Gen.* 32. 10 And how much more will ſuch a one admire the free Grace of God in any his ſpecial favours?

But proud ſpirits are not affected with the Mercy of God, in what he does for them, they look upon all that comes, as due. Yea, when they have much, they can be diſcontented, that they have no more. They are full of murmurings, and complaints, as if they were wronged, becauſe they have not all they would have. Pride ſhews it ſelf both in *unthankfulneſs*, and *diſcontent*. The Proud are ever hard to pleaſe. What God does for them, does not pleaſe them. Like many proud ſawcy beggars, who are not pleaſed with an ordinary Alms, count not an ordinary Alms worth thanks.

(14.) Humility teaches ſouls to pray aright, and makes Souls prayerful. As it is, Prov. 18. 23. *The poor uſeth intreaties*, or *ſupplications*. So the humble, and poor in ſpirit. A *poor Man*, and a *Beggar* are terms with us oft uſed promiſcuouſly. Poverty will put Men *upon begging*. The humble, and poor in ſpirit will be much in Prayer, and ſerious, and earneſt

earneſt in Prayer. O, ſuch could not *live without Prayer*!

And there is no coming to God in Prayer, but *upon our knees*, no coming but *in Humility*, in a ſenſe of our wants, and of our unworthineſs. The *Humble*, and they *that ſeek God*, are put together in the Promiſe, *Pſal.* 69.32. The Humble will ſeek God. Such will pray and cry to God, and God cannot *forget the cry of the Humble*, Pſal. 9. 12. He will *hear the deſire of the Humble*, Pſal. 10.17.

(15.) Humility will teach ſouls to *wait*, as well as pray. It makes the ſoul willing to *wait for an anſwer* in God's way, and time. You account thoſe proud, ſawcy beggars, that are not pleaſed with what you give them, (as was ſaid before) or that will not ſtay, and wait a little, till you are ready to ſerve them. But the Humble will ſay, as the Pſalmiſt, 123. 2. *Behold, as the eyes of Servants look unto the hand of their Maſters, and as the eyes of a Maiden unto the hand of her Miſtreſs: ſo our eyes wait upon the Lord our God, until that he have mercy upon us.* The truly humble know, that God is worthy indeed to be waited on, and that his Mercy is *worth waiting for*, and that they (for their parts) deſerve to be kept waiting, and that it is of God's free and abundant Grace, if (after long waiting) Mercy do come in at laſt.

(16.) Humility cauſeth *reverence* in God's Worſhip, in the ſoul's approaches unto God. The Humble in ſome good meaſure apprehend an *infinite diſtance* betwixt God and them, they are ſenſible of their unworthineſs, and unfitneſs to have any converſe with ſo great, and glorious and holy a Majeſty. As *Abraham*, Gen. 18.27. *Behold, now I have taken*

ken upon me to ſpeak unto the Lord, which am but duſt and aſhes. As *Ezra*, ch. 9.6. *O my God, I am aſhamed, and bluſh to lift up my face to thee, my God.* As the *Publican*, through the ſenſe of his own vileneſs, was aſhamed to draw nigh to God, and *to lift up his eyes to Heaven*, Luk. 18.13. *ſo likewiſe* the poor, humble, contrite ſpirit attends on the Word with reverence, *trembles at the Word*, Iſa. 66. 2.

(17.) Humility teacheth *Charitableneſs* towards others. The Humble uſe to have more *Charity* for *others*, than for themſelves. They have more to ſay, to extenuate others faults, than they would have to ſay for themſelves. They are for excuſing others, ſo far as they may, while they are ſtrict, and ſevere in judging themſelves.

The Humble will not *deſpiſe* ſuch as are below them, nor *envy* ſuch as are above them. They are charitable. The proud are ſcornful. From an over-high eſteem of themſelves, they come to ſcorn, and contemn others, or are envious, grudging at ſuch as are above them in Place, Eſtate, or Gifts.

(18.) Humility teacheth meekneſs. *Nimirum collectaneæ ſunt humilitas et manſuetudo.* Bern.

Humility, and Meekneſs are like twins, nouriſhed with the *ſame Milk*. Diverſe of thoſe *conſiderations* that tend to make us humble, alſo tend to *meeken* us. *Humbleneſs of mind*, and *meekneſs* are put together, *Col.* 3.12. And they go together. As we read of Chriſt, our chief Pattern, and *Examplar*, Mat. 11. 29. *I am meek, and lowly in heart.* Proud perſons uſe to be very *tutchy*. One ſcarce knows how to ſpeak, how to carry towards ſuch. Proud *Haman* is in great wrath, if *Mordecai* fail in a matter

of

of Complement. A proud ſpirit is a turbulent ſpirit. *Only by pride cometh contention*, Pro.13. 10. Such are *given to ſtrife*, Pro.28.25. We read of the *wrath of pride*, Pro. 21.24. But the humble will be of a patient, quiet, calm, and peaceable ſpirit. Not eaſily *provoked*, and ſoon *pacified*. When the proud are eaſily provoked, a ſmall matter will move, and irritate them: but they are hardly reconciled, not pacified without great ſubmiſſion, without very much ado.

Only here muſt be ſome *allowance* for humane frailty, where the natural temper, and *conſtitution* is *cholerick*, &c. where there is the Grace of Humility, and ſo Meekneſs in truth. It will not appear ſo fair in one, that is naturally of a rugged, and boiſterous temper. It requires more Grace to maſter, and *tame a fierce* diſpoſition. Yet Grace, where it is, will be ſtriving againſt the *ſtream* of natural headſtrong Paſſions; though it be oft born down by them.

(19.) Humility will teach us, as to be ſenſible of, and ſorry for our own ſpiritual weakneſſes, and ſinful imperfections; ſo likewiſe to be pleaſed with, to *rejoyce* in the greater abilities, more ſhining and flouriſhing Graces, and comfortable enlargements of others. The humble Soul is glad, while he is *weak*, yet that others are *ſtrong*; while he can do but little, yet that others are full of activity for God; while he (alas!) drives on but heavily, yet that there are others, whoſe *hearts are lifted up* in God's wayes, who are following hard after God.

The Proud are not well pleaſed, to ſee others go before them. They are ill affected towards thoſe, that by out ſhining, ſeem to obſcure, and eclipſe them.

The

The Humble will not repine, but rejoyce at others comforts, and enlargements. *Pſal.* 34. 2. *My ſoul ſhall make her boaſt in the Lord: the humble ſhall hear thereof, and be glad.* Pſal. 69.30,32. I *will praiſe the name of God* with a Song, and *will magnifie him* with thankſgiving. *The humble ſhall ſee this, and be glad.*

(20.) Humility cauſeth *tractableneſs*, makes one of a yielding temper. The humble ſpirit is an obedient ſpirit. Such a one trembles at the Word, (as before) is awed with the authority of God's Commands. The humble is not for *diſputing* but *obeying.*

But a proud ſpirit is a froward, ſtubborn ſpirit. The proud are ſet upon their own wills, how croſs ſoever to the will of God. Neh. 9.16. *But they and our Fathers dealt proudly, and hardened their necks, and hearkened not to thy Commandments.* And again, v. 29. *Yet they dealt proudly, and hearkened not to thy Commandments.* Jer. 13.15. *Hear ye, and give ear, be not proud.* Intimating, that while Men are proud, they will not regard God ſpeaking to them, will not heed God commanding. So v. 17. *If ye will not hear, my ſoul ſhall weep in ſecret places for your pride.* It is from *pride* of ſpirit, that Men *will not hear*, will not obey. The *proud Men* did not ſtick to give the Prophet the lie, they told him to his face, *Thou ſpeakeſt falſly*, when he came with God's Meſſage, *Jer.*43. 1,2.

(21.) Humility will prepare, and make one very willing to bear *reproach* and contempt *for Chriſt.* It is a light thing to an humble ſpirit to be vilified for Chriſt. They that are *vile in their own eyes*, will not think much to be vile in Mens eyes, eſpecially when

when it is *for the Lord*, and their tender respect to his Will and Honour. If for their high esteem of him, and his Service, they be *counted as the filth of the World*, and *off-scouring of all things*, they can be very well content.

Spernere mundum, spernere nullum, spernere sese,
Spernere se sperni ——

Those *four things* that make an *happy* Man, agree to, and meet in the *Humble*. He *contemns the World*, he *contemns none*, he *contemns himself*, he *contemns being contemned*, especially when he is contemned of others for his honouring the Lord. The Humble is little concerned about *vindicating* his own name, while he is much concerned for the Honour of God. When he seeks to wipe off any foul and false charge laid on himself, to clear his own innocency; yet it is not so much with *respect to himself*, and his own credit, as with respect to the reputation of Religion, with respect to the Honour of God, and Jesus Christ, and to the interest of the Gospel, that these may not suffer in and with him. To be laid *under slanders*, such as tend to the discredit of Religion, and of his holy Profession, this he could not but account an heavy Cross, and Affliction: but otherwise to be *reproached for Christ's* sake, and the Gospel, he would account an honour to him. As they rejoyced, *Act.* 5. 41. that they were so far *honoured*, as to *suffer shame* for his Name.

But proud spirits are for setting off themselves, and making a shew in the World. And no longer for Religion, or for no more of it than may commend them to Men, than will stand with their height,

height, repute and esteem in the World. They that *seek honour from Men*, will hardly be brought to own disgraced Truths, and reproached Duties.

(22.) Humility will cause an *abhorrence of Pride*, especially in our selves. The truly humble cannot like Pride in any, but detest it most in themselves. I do not say, that the humble are free from all *risings of Pride*; but such do more easily, and clearly discover them, and so make any *risings of Pride* occasions of their further humbling. As we read of *Hezekiah*, 2 Chron. 32. 26. *He humbled himself for the pride (the lifting up) of his heart.* When his heart was mounting up in Pride, he soon observed the *motion* of it, and quickly pluckt it down again. Indeed there is no Grace so perfect in the Saints here; but some remainders of the contrary corruption may be still found in them. The most humble are not free from all stirrings of pride. As one has the comparison, Pride is like *Mistletoe*, that will grow on any Tree. But as I may say, Humility is so far even with it, that as *Pride* will *take occasion* from a Christians Graces, and Services, to lift up, and shew it self; so Humility comes on it with a *back-blow*, and takes occasion to exercise it self, upon the very *motions of Pride*. As Pride oft-times *buddeth* upon the flourishing acts and exercise of Grace: so Humility is oft *springing*, when in other respects it is *Winter* with the Soul. As in *Winter* Trees *grow at the root*.

And as by the help of Grace, we come to a plainer discovery of, and greater displisance against Corruption: so in this particular, by Humility we are made more aware of Pride, and heartily engaged against it. You may take this for a *Rule*, where

Pride is *least felt*, where it is not discerned, there it *most prevails*. *Sicut macula quanto magis crescit in Oculo, tanto minus videt Homo; sic superbia quanto major fuerit, tanto minus percipitur.* As a *Pearl in the Eye*, the more it spreads, the less a Man sees; so the more Pride prevails, the less it is seen. But true Humility will help one ordinarily to take notice of proud Thoughts, as they arise, and cause him thereupon to lie lower in *Self-abasement*.

Of Self-denial.

Mark 8. 34.

And when he had called the People unto him, with his Disciples also, he said unto them, Whosoever will come after me, let him deny himself.

Here Christ, the most *perfect Pattern* of *Self-denial*, preacheth Self-denial. And he doth not only *commend* it to all his Followers, but urgeth it as of *indispensible necessity*; of such necessity, that none can be a Disciple of

of Christ upon other terms. Here he calls *the People, with the Disciples*, to attend to this. As if he had said, *These things I must needs tell you, Whosoever will come after me, let him deny himself.*—— He was *full of this Matter*, and his Spirit within him constrained him. He was *pressed in Spirit*, till he had delivered his Mind here, the Matter was of such weight and moment. As it was with the Prophet *Jeremiah*, Chap. 20. 9. *The Word in his heart, was as a burning fire in his bones*: He could not keep it in.

He called the *People* unto him, with his *Disciples* also. Here was a *Lesson for all* sorts to learn, and practise. A Lesson for *Ministers*, and *People* both; for all ranks and conditions of Men. Whosoever would be a *Christian* indeed, must *deny himself*. Here none are exempted. And this is one of the *first Lessons* a Christian must learn. With the *Old Philosophers*, that follow *Aristotle*, *Privation* is one principle of Generation. *Self-abnegation* is undoubtedly a *necessary Principle* of Christianity; yea, Self-denial is a main *constitutive part* of it. This is one of the special *Rules*, and *Orders* of the Christian *Society*. As *Colledges* have their *Statutes*, and other Companies and Societies their particular *Orders*: This is an *Order* for all that are of *Christ's School*. And without *renouncing Self*, we cannot rightly depend on Christ; *without forsaking Self*, we cannot follow Christ; *without crossing Self*, we cannot comply with the Will of Christ; *without denying self*, we cannot be ready to confess Christ; we cannot be willing and prepared to die, to suffer for Christ. How easily are Men brought to *deny the Faith*, and Truth, to deny God, and Jesus

Christ, that have not learnt to *deny themselves?* Will Lovers of themselves, will Self-seekers, stick to Christ, and his Truth, when put upon trial, whether indeed they are content to *sell all for the Pearl of price?* Whether they can forsake all for Christ? When the Cross shall follow those, that follow Christ, will not such flinch from him then? Yea, before any such Trials come, all that have not learnt to *deny themselves*, have *denied God*, and Christ already in *their Hearts*, and are daily denying him in their Works, and Lives. Though Men have a *form* of *Godliness*, yet while they *deny the power* thereof, so far they deny God. And to *deny the power* of Godliness, is a sad preparation and *introduction* to the grossest, and most shameful denial of God and Christ, when a Temptation thereunto shall come.

No wonder therefore that Christ says here, *Whosoever will come after me, let him deny himself*; ἀπαρνησάσθω ἑαυτὸν, *let him utterly deny himself.* The *simple Verb* ἀρνεῖσθαι, is as much as to *deny*; that with this Prepositon added, it seems to signifie more, to deny with an *Emphasis*, to deny with contempt, and abhorrence of ones self.

Quest. *But what is it to deny our selves?*

Answ. [1.] In the *Negative.*

(1.) We must not deny our selves to be what indeed we are, as we must not *feign* our selves to be what we are not. As the Prophet *Abijah* said to the disguised Wife of *Jeroboam*, *Why feignest thou thy self to be another?* It is one thing to *disguise*, and another to *deny* our selves. The *Hypocrite*, that seems to be what he is not, and would not appear to be what he is, is yet far from that *Self-denial*, Christ calls

calls us to; he deceives himſelf and others, while he does not deny himſelf. So likewiſe, many a ſenſleſs Sinner, when admoniſhed of his Faults, will not acknowledg that *he is the Man* whom ſuch a repoof concerns. He will *juſtifie* himſelf, *though his Lips prove him perverſe*; and though it may further provoke the Lord to plead with him (as *Jer.*2.35.) To *deny the Truth* here, is quite oppoſite to *Self-denial.*

Again, Some there are in another *Extream.* For whom God hath done much, yet being clouded with *Melancholy*, &c. they cannot ſee ſo clear as otherwiſe they might; and thereupon ſoon queſtion, yea, *deny any good* wrought in them. The condition of theſe is far better, than the others ſpoken of before: Yet they are to be pittied, and ſuch an *Humour* not to be fed, or encouraged. It is one thing to *deny our ſelves*, and another to *deny God's goodneſs* to us. It is no way contrary to Self-denial, for a Chriſtian to ſay (with the Apoſtle, *1 Cor.* 15. 10.) *By the Grace of God, I am what I am.*

Some go further yet, and charge themſelves more deeply, than there is juſt cauſe. As ſome poor troubled Spirits will not down with it, but that they have ſinned the unpardonable Sin, &c. But though we are not to *deny our ſelves*, we are not *falſly to accuſe* our ſelves.

(2.) We are not to *deny our ſelves* in that *ſenſe*, wherein it is ſaid, that *God cannot deny himſelf*, 2 Tim. 2. 13. *He abideth faithful*; he cannot deny himſelf. He is ever *as good as his Promiſe*, conſtant to his Word. We may not in this ſenſe deny our ſelves, may not go back from *lawful promiſes* made

either to God, or Men. We ſhould not uſe *lightneſs, yea, and nay.*

(3.) We are not to *renounce the uſe of our Reaſon.* That is no *piece of Self-denial* intended, or required here. That would be to make the *Chriſtian* Religion *unreaſonable*: And how great a reproach would that caſt upon Religion? What is Man, but *Animal rationale*, or *Ens ratione præditum*, a Creature endued with Reaſon? That it is as *natural* to him, as *congruous* to that *form*, and kind of being, which his Creator has given him, that he ſhould *uſe his Reaſon*, as that the Sun, Moon, and Stars ſhould ſhine, and give forth their light. And it is certainly the higheſt, and *nobleſt uſe* our Reaſon ſerves for, to help us in the *diſcovery of Truth*, and to direct us in the *choice of Good.* Therefore no doubt, we may be the *Servants of Chriſt* upon more Honourable terms, than *Nahaſh* would have put upon the Men of *Jabeſh-Gilead.* Chriſt never required his Followers (in this *ſenſe*) to *put out their right Eyes:* (though we muſt part with our deareſt Luſts, which have been as *our right Eyes*, yet when theſe are pluckt out, we ſhould *ſee never the worſe*). But it is the *way of Antichriſt*, to perſwade Man to an *implicit Faith*, and to *blind Obedience.* It is the drift and deſign of the *Synagogue of Satan*, to get Men *hood-winkt*, that they may be content to *ſee with the Eyes* of their Rulers and Leaders, and follow them which way they pleaſe. But we ſhould be ready *always to give an anſwer to every Man that asketh us a Reaſon of our Faith*, 1 Pet. 3.15. And can we *give a Reaſon* of our Faith, without *uſing our Reaſon?* And how oft doth the Lord *reaſon* with Men about Matters of Religion? See *Iſa.* 46. from

ver.

ver. 5. to *ver.* 9. Then, would he not have Men *uſe their Reaſon* here? Yea, how does he upbraid Men, that they uſed their Reaſon no better, that they did not ſhew *themſelves Men?* See *Iſa.* 44. 19. & *Chap.* 27. 11. *It is a People of no underſtanding.* And it is plain, the Scriptures, that are *a Rule* for our Faith and Practice, could not be *rightly applied* and made uſe of, without putting forth our Reaſon. *Mat.* 22. 29, 31, 32. Where Chriſt telleth the *Sadducees*, that denied the Reſurrection, [*Ye do err, not knowing the Scriptures.*] No Man could diſcover the *Reſurrection* of the Dead, in that *Scripture* brought for it, without the uſe and *exerciſe of Reaſon.* And farther, We muſt have Reaſon to convince thoſe, who as yet believe not the Divine Original, and Authority of the Scriptures. How elſe ſhould Heathens, Infidels be convinced, and converted? Would we have them change their Way, and Opinions, without ſeeing *any Reaſon* for it? And while Hereticks, and Men of unſound Minds *abuſe their Reaſon*, ſetting it againſt the Truth, ſhould not we uſe, and improve our Reaſon in defence of the Truth? Can we ἐλέγχειν, *confute Gain-ſayers*, without uſing our Reaſon? And the Apoſtle would have Chriſtians, not as *Children*, but *Men in underſtanding*, 1 Cor. 14. 20. And that is a weighty paſſage, which ſome have laid down, who have written to good purpoſe, [Of the *concurrent judgment of Proteſtants*, concerning the *Intereſt of Reaſon in matters of Religion.*]

"The more the *underſtanding* of a Chri- *pag.* 14.
"ſtian diſcerneth the *Evidences*, and true §. 14.
"Reaſon of all things in Religion, the
"far greater advantage *his Will* hath for the *love* of

"it, and *fixed resolution* never to forsake it; and "for seriousness and constancy in an holy *Self-de-*"*nying* Life; and for patience in Sufferings, and "joyful hopes of Heavenly Glory. For *Grace work-*"*eth* on Man, *as Man*: That is, as a rational free "Agent, whose *Will* must be *guided* by the light of "his *understanding*. So they.

And yet we must say, that there are *many Points in Religion*, which Mans Reason, without Divine *Supernatural* Revelation, could never discover; as (*ver.* 9.) the Mystery of the *Trinity*, the *Incarnation* of Christ, &c. Though part of the Christian Religion be evident by the *Light of Nature*, yet what is not of *Natural Revelation*, the soundest and strongest Reason and Understanding of Man could never reach unto, without the help of *Supernatural* Revelation. As there is no *seeing* without *Light*, so there is no *Knowledge* without some *intelligible Evidence*.

Again, This we must not hold, That what is *Supernaturally* revealed, though in it self never so much *above* the reach of Natural Reason, is not to be doubted of, but must be concluded infallibly certain. "Though we may "not take any thing to be the "Word of God *without Rea-*"*son*, yet when we have Rea-"son to take it to be his Word, we must be-"lieve, and submit to all that is in it, *without* "*any more reason* for our Belief. Since it is evident by many *Infallible proofs*, that the Scriptures are the Word of God, the God of Truth that cannot Lye, we have *good reason* indeed to yield our ready and full assent to whatsoever is taught, and held

Mr. Baxt. *of Self-denial.* pag. 280.

held forth in the Sacred Scriptures. And it is *unreasonable* not to believe the Word of God, that God who is Omniſcient, and All-wiſe, that he *cannot be deceived*; and who is infinitely Holy, and Good, that he *cannot deceive*. Thus thoſe high Points of Faith which could never be cleared by *natural proof*, or evidence; yet we are to receive as *unqueſtionable Verities*, upon account of God's *Veracity*, they being revealed by him in his holy Word. In ſuch caſes, to acknowledg the *ſhort-ſightedneſs* of our imperfect underſtandings, is but *reaſonable*: But to deny, or queſtion the truth of *Divine Revelation*, is moſt *unreaſonable*, and *impious*.

Yet it muſt be noted, That this no way *befriendeth* thoſe, who would impoſe *new Articles* of Faith upon Chriſtians, or put a falſe ſenſe on any part of Scripture, that it may be thought to favour their Errors, and Abſurdities. Such are like the *falſe Prophets* of old, (*Ezek.* 13.7.) that would tell the People, *The Lord ſaith it, albeit he had not ſpoken*. Thus the *Papiſts* would father the firſt-born of Monſters, and groſſeſt of Abſurdities, their *Tranſubſtantiation*, upon God, and Jeſus Chriſt. A Doctrine full of Contradictions, contrary to common Senſe and Reaſon, and to many plain points of Faith. But from what *Scripture* do they learn, or can they prove it, that a Prieſt hath power, by mumbling over a few words, to *turn Bread and Wine* into the very *Body and Blood of Chriſt?* It's true, we read, [*This is my Body:*] And ſo it is *Sacramentally*, and Repreſentatively, notwithſtanding it is *naturally* Bread ſtill. And how oft is it called *Bread*, even *after Conſecration?* (ſhewing that its *ſubſtance* is not *changed* by its Conſecration, but only

only its *use*:) It is *Bread* still, when Consecrated, when Administred, when *Eaten*, 1 Cor. 11. 26, 27, 28. *As often as ye eat this Bread*, &c. Whereas the *Papists*, contrary to plain Scripture, and to all our Senses, will needs have it to be *no more Bread*.

One thing more must be laid down here, that Man's *Reason*, and understanding Faculty, since the Fall, is *naturally* blind, and dark, *depraved*, whence it is apt to judg sinisterly and falsly of Spiritual things, unable *spiritually* and savingly to discern them, without the *special Illumination* of the holy Spirit. Yet it will not follow, that Men must *lay aside their Reason*, either waiting for *immediate Revelations*, (with the *Enthusiasts*) or subscribing to the *dictates* of Men, hand over head, right or wrong, true or false, (with the *Papists*). But they are to *use their* own *Understandings* the best they can, to get *Instruction* from the Word of God, which was written to *make wise the Simple*, not *leaning to their own Understandings*, (which are so lame) but earnestly calling in the help and *guidance* of the *Spirit of Truth*, *to lead them into all Truth*. And they are in the most hopeful way to find the *Spirit's assistance* here, who are most diligent and careful in the *use* of those *means*, whereunto he directs Men; such as Reading, Hearing the Word, Meditation, Prayer, Conference. But observe, as to the *sight of an Object*, these three things are joyntly-necessarily required, *Scil.* 1. The *Eye*, or *Visive Faculty*. 2. The *Object*, to be seen. 3. The *Light* to irradiate the Object. So to the knowledg of Religion, and the Doctrine of Salvation, these three things are no less necessarily concurring: 1. Our *Reason*, or understanding Faculty.

2. The

2. The *Object*, or Doctrine of Truth to be known.

3. That the holy *Spirits's enlightning* the Mind, or opening the Understanding to apprehend, and discern this Object. Which *illumination* of the Spirit is twofold, *common*, or special.

Nam et oculus sic factus est, ut videret lumen possit, sed videre non potest, nisi sit illi lumen infuderit. Fulgent. *Epist.* 6.

Pardon this *Digression*. For several Reasons I have thought it not *unseasonable* at this time to speak something of the *Interest of Reason* in the matters of Religion. (Concerning which for fuller Satisfaction, peruse those few sheets foretcited.) But thus, that *denying of our selves*, which Christ calleth us unto, doth not include a *renouncing of the use of Reason*.

(4.) When we are required to deny our selves, the meaning is not, that we should *destroy our selves*, or *unnecessarily* do any thing *tending* thereunto. *Self-denial* is an eminent and precious Grace; but *Self-murder* a very great and dreadful Sin. To be ready to *lay down our lives*, when God calleth to it, is an *eminent act* of Self-denial: but to cast away our lives in a *discontened humour*, or by neglect, is quite another thing.

(5.) To *wrong our selves*, by denying our selves the needful comforts God alloweth us, is not Christian Self-denial. As some poor melancholy persons almost famish themselves. To deny our selves a sober, moderate use of Creature-comforts that we have need of, is more than the Lord requires. Some there are so covetous, that though they *have great Wealth* and Riches, yet they *have not power to eat thereof*. Here is *Self-denial* even from the basest *selfishness*. A denying of *natural self* for *worldly self*.

But

But the greatest wronging of our selves is a *refelling* Grace offered. This is *Self-undoing*, not right Self-denial.

(6.) The *voluntary Poverty* of *Popish Votaries* is far different from Christian *Self-denial*. The *Popish Monks*, that place a great part of *Perfection* in renouncing Estates, and worldly Properties, in a *voluntary Poverty*, remember not, or regard not the *words of the Lord Jesus*, (Act. 20. 35.) *that it is more blessed to give than to receive*. It's true, when Christ calleth us *to sell*, and part with *all* we have in the World, *and follow him*, we may not *consult with flesh and blood* in this case, but let all go. But otherwise Poverty *in it self* is a punishment. It is one of the *Curses* threatned, *Deut.* 28. 43, 44, 48. Therefore not a thing to be chosen, not to be *vowed*. Sure it is *no perfection*, for Men to *curse themselves*.

It's true, if God bring us to poverty, we ought to submit, and bear it patiently. But Men should not cast away Estates, which are an outward *Blessing*, which Man should improve to the Honour of God, and good of others. But I need not enlarge here. We are generally for *holding Estates* too fast. Neither would the *Popish-Votaries* probably so readily part with theirs; but that they need not fear being any great *losers by the bargain*, by this *device* living free from care, on others labours, and having still enough *in common*.

(7.) So their Priests must all *abstain from Marriage*, and *vow a Single life*, and this they account a meritorious piece of *Self-denial*. But this is not the Self-denial which Christ here calleth his followers unto. It were well if they that so magnifie *a Single life*, as a point of high *Perfection* in them, were

as

as careful to *abſtain from Fornication*, which God hath forbidden, as from *Marriage*, which not God, but the *Romiſh Synagogue* (the *Mother of Harlots*) forbids. But alas! is not *Fornication* a leſs ſin with them, than for a *Prieſt to marry*? yet the Scripture preſcribes *Marriage*, as a *remedy againſt Fornication*, (1 Cor. 7. 2, 9.) not their *Vow of ſingle life*. The Scripture expreſly allows *a Biſhop*, as alſo a *Deacon*, to have a Wife, 1 *Tim.* 3. 2, 12. And further, it calls that a *Doctrine of Devils*, 1 Tim. 4. 1, 3. which they make a *Doctrine of Perfection*. Euſebius (in Eccl. Hiſt. l. 4. c. 27.) gives this account of *Tatianus*, and his Hereſie, (out of *Irenæus*) "Out of the School of *Sa-*
"*turninus* and *Marcian* ſprang the Hereticks whom
"they call *Encratites* (*i. e.* continent perſons) who
"taught, that Marriage was to be abhorred; con-
"temning the antient ſhape, and mould of Man
"framed of God, and ſo by the ſequel, reprehending
"him that made the Generation of Man and Wo-
"man.

(8.) And their *Monaſtick*, or ſolatary life hath as little true *Self-denial* in it. The *Romiſh Monks* are cloyſtered up, living like *Drones in the Hive* upon the *ſweat of others Labours*, while they may take themſelves to be excuſed from any Calling or Imployment, under this *fine pretence* of *devoting* themſelves *unto Faſting and Prayer*. Indeed *faſting* would be very proper for ſuch *Idle Bellies*: but another kind of faſting. As the Apoſtle commanded, 2 Theſ. 3. 10. that if *any would not work*, *neither ſhould he eat*. Though it is true, God requires not hand-labour of all. There is working with the Head, as well as with the Hands.

Other particulars I paſs by; only adding this

general

general, that we are not required to *deny our ſelves* in any thing, that would be to our ſpiritual and eternal advantage, that would be really injurious to deny our ſelves in: but where it would be *really beneficial* to us, where the loſs would be made up in better things than thoſe whereof we are to deny our ſelves.

But all this while I have not told you, what Self-denial is. Therefore

[2.] To ſhew *poſitively* what it is.

Note, It was Man's *undoing*, when he would be *ſetting up for himſelf*, (as it was the *Prodigals*, Luk. 15. 12, 13.) His affecting an *happineſs in himſelf*, and in the creature, ſeparate from God, contrary to the will of God, made him miſerable: when he forgot his *dependance* on God, and would not be under his *government*, or at his *diſpoſe*, but would follow his own will, and appetite, would be *carving for himſelf*; then he loſt God, and loſt himſelf, indeed *went beſides himſelf*. Now when ſuch a ſinful degenerate creature is recovered, and *comes to himſelf* again, he ſees the errour of ſuch a courſe, he can no longer reſt, or *center in himſelf*, he goes out of himſelf to God, to depend wholly upon him, to be ruled, and diſpoſed of by him. Thus he *denies himſelf*, and owns God again.

Let a Man deny himſelf (as one paraphraſeth on it) "let him lay aſide his own *wiſdom* as an "*empty Lamp*, his own *will* as an *evil Commander*, his "own *imaginations* as a *falſe Rule*; his own *affections* "as *corrupt Counſellours*, and his own *ends* as baſe "*unworthy marks* to be aimed at. * Thus *Self-denial* is the ſame with *Converſion*, or very near a-kind. Converſion, expreſſed

* Mr. *Ambroſe* fol. p. 120.

prefſed by the *term from which* a ſinner turneth. As *Converſion* in ſhort is a *ſinners turning from himſelf to God.* Only whereas we commonly uſe the term, *Converſion*, for the *firſt ſaving change* wrought in a Sinner; *Self-denial* alſo ſignifies, and takes in that *continued holy habit*, with the *ſubſequent acts* flowing from it, whereby a Chriſtian demeaneth himſelf, not as his own, *ſui juris*, but *as the Lord's, living not to himſelf*, but *to the Lord.* So likewiſe *Self-denial*, and *Mortification* are very near a-kind. *Self-denial* neceſſarily includes *a denying of ungodlineſs, and worldly luſts, a crucifying the fleſh, with the affections and luſts thereof, a crucifying the World.*

It is a very large, and *comprehenſive duty*, to deny our ſelves. Bear with me, if to make it plainer I uſe many words in deſcribing it. Thus I take it: To *deny our ſelves* is in a *ſenſe* of our own *vileneſs* to *abhor*, and condemn our ſelves; and in a *ſenſe* of our own *weakneſs* and inſufficiency, not to *depend* on our ſelves, but to abandon *ſelf-confidence*; and in a *ſenſe* of our own *unworthineſs*, not to challenge any reward of God, as of *proper debt*, but to acknowledg all he does for us to be of his free Mercy; and in a *ſenſe* of our *dependance* on God, and *obligations* to him, not to be for *ſeeking*, ſerving, *pleaſing* our ſelves, not to *live to our ſelves*, but unto God, giving up our ſelves, with all we have, to be at his *Service*, at his *Command*, at his *Diſpoſe*. *Self-denial* is not without *ſelf-reſignation* unto God.

Note, According to the deſcription here given.

1. Self-denial is partly in the *Judgment*. And

(1.) Self-denial, as in the *Judgment*, is a ſerious *account*, and full concluding, that we are not *our own*, but the Lords. That God is our *abſolute Owner*, Ruler

Ruler, Governour. That *self-will* must not be our *rule*, nor *self-interest* our *end*. That we ought ever to be at his command, and dispose, *whose we are*, to seek his Honour and Glory above all things, and to desire that he may be magnified in us, and by us, whether it be by life, or by death.

(2.) Self-denial, as in the *Judgment*, is a clear apprehension, a deep *sense* of our own *weakness*, and insufficiency. That we *can do nothing of our selves*; *That the way of Man is not in himself, neither is it in him that walketh to direct his steps*. That we are nothing, *can do nothing*, *separate* from God, and Christ. That we are unable to perform any Duty, to improve any Ordinance, to use any Mercy, to bear any Cross, to withstand any Temptation, to master and mortifie any Corruption, to act any Grace without him. Yea, that we have such a necessary, and *absolute dependance* on God, that we cannot *live*, or *move*, or *act naturally* without him. That we *ought to say* (as Jam.4.15.) *If the Lord will, we shall live, and do this, or that.*

(3.) Self-denial, as in the *Judgment*, is a deep sense, and thorough *conviction* of our own *unworthiness*, and wretched vileness. That we of our selves deserve nothing: but are *less than the least of Mercies*. That *to us belongeth nothing but shame, and confusion of face*. That when we have done our best, have done all we can, we *deserve not so much as thanks* (Luk. 17. 10.) That what ever God does for us is of his free Mercy.

2. Self-denial is more especially in the *Will* and *Affections*.

(1.) When a Mans *Will is set* for the utter renouncing and *rejecting of carnal* and corrupt *Self*.

When

When he is in good earneſt for *caſting off the Old-Man, which is corrupt, with its deceitful Luſts.* When he would no more be *ruled* by the *Law in his Members*, or live, and *walk after the Fleſh:* As the Lord is is ſaid to *deny*, and *not to know* Men, whom he rejects and condemns, (2 *Tim.* 2. 12. *Mat.* 10. 33.) As a Man renounceth, repudiates a diſloyal adulterous Wife: As a Father is provoked to diſown, caſt off a rebellious Son. This is a *main part of Self-denial*, when we are for caſhiering our Luſts, for *plucking out Right Eyes*, and *cutting off Right Hands*, when we would have no more to do with *our Idols.* So long as we are under the *dominion* of any Luſt, till ſuch time as the Will is reſolvedly ſet againſt Sin; ſo long as we are *ſetting up Self* as *Lord*, and our own *Wills*, as our *Law*, in a way of contradiction unto God, our *Soveraign Lord*, and to his holy Will. And thus to *deny God* indeed, inſtead of denying our ſelves.

2. When it is a Man's hearty deſire in all things to be *ſubject to God's Will*, and Command: *Lord, what wilt thou have me to do?* That is a Self-denying Spirit, which is willing to do as God would have it. [*Let a Man deny himſelf*] that is, (ſay ſome) deny his *own will*, ſo far as it is not conſonant to God's Will; that is to deny our ſelves; to be more for doing God's Will, than our own. When we had rather pleaſe and ſerve God, than pleaſe, or ſerve our ſelves. When we are following Chriſt, *our Pattern*, John 5. 50. *I ſeek not my own Will, but the Will of the Father that hath ſent me.* When it is pleaſing to us to croſs our ſelves, to comply with the Will of God. When we deſire to deny our own Eaſe, Profit, Intereſt, to promote

God's Interest, and to do him service.

3. When it is a Mans hearty desire, as to be *subject* to God's *Preceptive Will*, so to *submit* to his *Providential* and Disposing *Will*. When a Man can say from his Heart, *Whatever I suffer, the Will of the Lord be done.* When he desires rather to submit to the Will of God, than to have his own will. This is to deny our selves, to be willing that God should *chuse our Inheritance for us*; that he should carve for us, rather than to be left to our own Carving; to be willing to put our selves, with all we have into his Hands; that he should have the ordering of us, of our conditions, and all our concerns, that he should dispose of all as pleaseth him; to have *our wills* thus *resolved unto the Will of God*, To have such a frame of Heart as *David* had, 2 *Sam.* 15. 25, 26. —If *I shall find favour in the Eyes of the Lord, he will bring me back again: But if* otherwise— *Behold, here am I, let him do to me as seemeth good unto him.*

4. When it is our hearty desire, that we may be able to *forsake all* for God, and Jesus Christ, to part with Estates, to give up Liberties, to lay down our very Lives for him, if he call us to it. This is to *deny our selves*, not to will, or intend the keeping of any thing in the World, how dear soever to us; but to be ready, and resolved (in the strength of his Grace) to part with all in his Cause. *Self-denial* is not without a *will* and *intention* even of *suffering Martyrdom*, by the help of his Grace, if the Lord call us to it: As they are joyned here, [*Let him deny himself, and take up his Cross.*] And so it follows the Text, [*For whosoever will save his Life, shall lose it.*] To *will the saving of our Lives*, or any

any thing we have, that God would have laid out for him; I mean, to *will* the ſame moſt *intenſely*, and *prevailingly*, is contrary to *Self-denial*, it is to prefer our own intereſt before God's Intereſt.

5. When we are no more for depending on our ſelves, but for *depending* upon God, and on the Grace of God in Chriſt, for *Aſſiſtance*, for *Acceptance*, and for a gracious *Recompence*. This is the diſpoſition of a Self-denying Spirit; *Self-denial* is contrary to *Self-dependence*. Theſe things may help you to underſtand what Self-denial is, as in the *Will* and *Affections*.

(3.) Self-denial in *Life* and *Practice*, in brief, is not to live to our ſelves, but to the Lord, *Rom.* 14. 7, 8. More plainly,

1. It is a ſtrenuous *oppoſing*, and croſſing of *ſinful Self*. A denying to *make proviſion for the Fleſh*; as to make no proviſion for Pride, to make no proviſion for Senſuality, *&c.* to be *ſtarving out* our Corruptions; to be *beating down a body of Sin*, to ſtrive againſt our Corruptions with might and main.

2. It is an uſing and *employing what we have*, what God intruſts us with, our ſeveral Talents, Eſtates, Powers, Intereſts, Parts, Gifts, *&c. not for our ſelves* chiefly, and *ultimately*, but for God.

3. It is to *reſerve nothing for Self*, but *actually* to forſake all for God, which he calleth us to part with; to deny our ſelves of our deareſt Worldly Enjoyments, and our greateſt outward Comforts for him. [*Let him deny himſelf*] *-Se*, i. e. *animam ſuam*; *animam*, i. e. *vitam ſuam*. A Man may not except ſo much as his *own life*; and a Man would give all he has for that, *Job* 2. 4. [*Let a Man deny him-*

himself] *A seipso procul absit*, according to the *Persic Version*. (Though in the phrase of the World, *Proximus sum egomet mihi*, A Man's self is neareſt to him.) According to the *Ethiopic Version*, *Odio habebit animam suam*, A Man muſt *hate his own Life*; as it is *Luke* 14.26. *Let a Man deny himself*: That is, Let him carry, as if he *knew not himself*, carry as if he loved not himſelf, as if he contemned himſelf, as if he cared not what became of himſelf. We muſt have no regard of our Selves, have no regard of Eſtates, Liberties, or Lives; but ſeem *prodigal of them*, caſt away all we have in the World, rather than deſert God and Chriſt, to keep any thing here.

The ſubſtance of *Self-denial*, is included in the particulars here laid down. Yet I ſhall ſhew further, by other Notes, how we may know, whether we have true Self-denial.

(1.) Self-denial is not without *Self-abhorrence*. Indeed it begins here, it begins in a loathing of our ſelves for Sin. Ordinarily *Self-conceit* reigns, till ſuch time as a Man is humbled, and comes to ſee his own Vileneſs, and abhors himſelf for Sin. One never truly *denies* himſelf, till he *falleth out* with himſelf. Firſt, there is a falling out with himſelf, and then a *falling off* from Self. But till we are thorowly diſpleaſed with our ſelves, we ſhall be ſtill *adhering* to our ſelves: And where *Self-eſteem* prevails, a Man is for *Self-exaltation*; both which are contrary to Self-denial. And further, As *one part* of *Self-denial* is a denying, and *forſaking our Luſts*, taking their part no longer, making no more proviſion for them, and utter abandoning of them, with a Will and Reſolution to have no more to do with them; before we come

to

to this, we must *see the evil* and baseness of Sin, we must come to a loathing of it, and to a loathing of our selves for it.

(2.) True Self-denial is not without Faith in the Promises, or without eying the *recompence of Reward.* We must see greater matters than those things we are called to deny our selves in, far greater matters that God hath promised, or we shall never willingly and chearfully forgo Temporal Enjoyments for him. *Heb.* 11. 24, 25, 26. It was by *Faith*, that *Moses* was so willing to deny himself in *point of Honour*, refusing to be called the Son of *Pharaoh*'s Daughter; and in *point of Pleasure*, chusing rather to suffer Affliction with the People of God, than to enjoy the pleasures of Sin for a season; and in *point of Profit*, esteeming reproach for Christ greater Riches, than the Treasures of *Egypt*: For *he had respect unto the recompence of the Reward.* When a Man comes to see that the Lord does not bid him any loss here, but that he should be an everlasting *gainer by denying* himself, then he may chearfully deny himself; and otherwise, he will hang back. They cannot but account these *hard sayings*, [*Let a Man deny himself, and take up his Cross: And if any Man hate not his Father and Mother, and Wife, and Children, and Brethren, and Sisters*, yea, *and his own Life also, he cannot be my Disciple.*] I say, they cannot but account these hard sayings, who are not assured of the truth of the *Hundred-fold Promise*, Mat. 10.29, 30. who are not assured, that Christ has greater things to give, and bestow; better Riches, a better Name, a better Inheritance, a better Life, than that he calleth any to part with for Him. Now is Christ

in ſo *good Credit* with us, that we dare take his Word here, that we dare put our whole Eſtates, all our Concerns, our very Lives into his Hand? Would we truſt him with all we have, upon his *ſingle Bond?* And are the things of another World ſo real, and certain to us, and ſo great in our Eye, that we cannot but diſpiſe all things here below, and count them but loſs, compared with the things above?

(3.) True Self-denial is not without the *Predominant Love* of God, and Jeſus Chriſt: As *Self* is taken down in any, God and Chriſt are *exalted.* As *Self* is loſing, Chriſt is gaining on the Soul. The more Self comes to be ſlighted, and diſregraded, the more Chriſt is eſteemed. The more *Self-love* is *mortified*, the more does the *Love of God*, and Chriſt *prevail*, and take place. And if we love him not *above our ſelves*, how can we deny our ſelves for his ſake? He that loveth his Eſtate more than Chriſt, cannot be willing to part with his Eſtate for Chriſt. He that loves his Life more than Chriſt, cannot be willing to lay down his Life for Chriſt. Thus we can be no more ſound in the point of *Self-denial*, than we are in our love to God and Jeſus Chriſt.

(4.) True Self-denial is ever joyned with an *humble frame* of Heart. As the Apoſtle *Paul*, though he was *in nothing behind the chiefeſt Apoſtles*, yet confeſſed himſelf to be *nothing*, 2 *Cor.* 12.11. *I have nothing to glory of*, 1 Cor. 19.16. Self-denial is not for arrogating any praiſe, or honour unto *Self*, which is due to God, or would diminiſh, and detract from God's Glory. A Self-denying Spirit would not be pleaſed, but very much diſquieted with

with any praiſes from Men, which tend to rob God of the Glory due to his Name. He would abhor that Men ſhould attribute any thing to him, in a way injurious to the Honour of God.

(5.) Self-denial will teach us to *ſubject our minds*, and judgments to the *Sentence* of the Word. It is not againſt the *uſe of Reaſon*, (as was ſhewn before) but againſt the *exalting* of Man's Reaſon above, or againſt the *Wiſdom of God*. It will ſubject *Reaſon* to the *word of Faith*, which is indeed moſt reaſonable. *Self-denial* will take a Man off from *Self-conceitedneſs*, from being wedded to his own opinions. Self-denial will be pulling down *ſtrong holds of Carnal Reaſonings, with every high thing that exalteth it ſelf againſt the Knowledg of God.* As the Apoſtle ſays, *We can do nothing againſt the Truth, but for the Truth:* So one that has learnt to deny himſelf, will not hold, or maintain any Error, or Opinion, contrary to the word of Truth, that he ſees the Word of God againſt. How plauſible ſoever it may ſeem to carnal and corrupt Reaſon, and how zealous ſoever he hath been for it, yet once ſeeing it diſagreeable to God's Word, he dare no longer own it.

As we would not reject, and *deny Chriſt*, as Teacher, and *Prophet*, we muſt be willing to *learn of Him*, we muſt be ready to hear Him in all He hath to ſay to us. Acts 3. 22. *Him ſhall ye hear in all things whatſoever he ſhall ſay unto you.*

Therefore they that are *wedded* to their own *Opinions*, that have taken them *for better, for worſe*, and will not be taken off, though they have never ſo plain Scripture-evidence brought in againſt them, ſuch, I ſay, are not *Self-denying* Perſons, but

rather *Self-condemned.* And they that are ſo *in love* with their own *Notions* and Conceptions, that they are rather for *wreſting* the Word, than for regulating their Conceptions by it: And they that are ſo *conceited* of their own *Knowledg*, and Abilities, that they are readier to deny, or queſtion the truth of what is held forth in God's Word, than to acknowledg, or ſuſpect the *ſhallowneſs* of their own Apprehenſion, are not of a Self-denying Spirit. Alas, they are nearer denying God, than denying themſelves.

(6.) Self-denial mainly *oppoſeth*, and brings down a *rebellious Will.* As it is contrary to *Self-conceitedneſs*, ſo to *Self-willedneſs.* This is the great *Controverſie* betwixt God and Sinners, whoſe *Will ſhall ſtand, his or theirs.* But Self-denial, where it comes, *decides the cauſe* for God. One that truly denies himſelf, would have *no will of his own*, but what is ſubject to the Will of God. He reſolvedly croſſeth his own will, wherein he ſees it croſs, and contrary to the Will of God.

And thus it is plain, They that walk in the *way of their own hearts*, that are fully bent upon their own wills, that give up themſelves in their ordinary courſe to follow their own ſinful Inclinations, are far from Self-denial. *Self-denial*, and a courſe of *wilful diſobedience*; Self-denial, and any reigning Sin, are things utterly inconſiſtent. A *will to pleaſe God*, and a *will to pleaſe our ſelves* in any way or courſe, which we know to be contrary to the Mind and Will of God, cannot be both together in a *prevailing degree.*

(7.) Self-denial is not conſiſtent with *reigning inordinate Self-love.* It's true, there is a *regular* *Self-*

Self-love, which is not contrary to Self-denial. Indeed there are none that do ſo truly *love* themſelves, as thoſe that have learnt to *deny themſelves* for God and Jeſus Chriſt, who love God and Jeſus Chriſt *above* themſelves. But a corrupt *Self-love*, where it is *predominant*, excludes the true love of God, and the love of our Neighbour, and all true *Self-denial*. By this φιλαυτία a Man *prefers*, and eſteems himſelf, and his own things above all other, is moſt *pleaſed with* himſelf, and moſt *devoted to* himſelf; in ſhort, by this a Man *makes an Idol* of himſelf. This *Self-love is blind* indeed, and makes Men blind. It will not let a Man ſee the evil of his ſtate, and of his way, and courſe. It is a chief *cauſe* of *Self-flattery*, Self-deceit: But the grand impediment, and *obſtruction* of *Self-denial*. This Self-love is the *heart of the Old-Man*; till this be mortified, we can neither die to Sin, nor live to God. So while ſinful Self-love is in *full power*, we are far from Self-denial.

(8.) Self-denial will *heartily engage* a Man againſt a ſenſual, *fleſh-pleaſing* courſe. For one to place his Happineſs in pleaſing his Appetite, or Senſes, in Meats, Drinks, fine Apparels Paſtimes and Recreations, *&c.* to mind ſuch things more, than the pleaſing, and enjoying of God; to be more ſet upon them, is a plain evidence that he *is in the fleſh*, and *walks after the fleſh*, which is moſt contrary to a Self-denying life. Yea, though he do not run into the *exceſs of Riot*, which looſe, profane, debauched Perſons give themſelves up unto. As is well obſerved, "Even the *fleſh it ſelf* "may forbid a ſenſualiſt to be

Mr. Baxt. Chriſtian Directory, p. 271. §. 20.

"Drunk,

"Drunk, or to eat till he be Sick; for *Sickneſs* and "*Shame*, are *diſpleaſing to the fleſh.* It is enough to prove a Man a Senſualiſt, and ſtill for Self, while he aimeth at the pleaſing of his Appetite, or Senſes, even as *his end*, and looketh no higher; ſurely we ſhould be for pleaſing theſe no further, than may promote our main Work, may help us on in the lively, chearful Service of God. And whether we Eat, or Drink, or Recreate our ſelves at any time, that ſhould be our end, even that we may be fitter to ſerve and glorifie our Maker, and Redeemer. Now ſuch as have no reſpect hereunto, and ſuch as are for pleaſing the Fleſh, though God be diſpleaſed, have not yet learn'd to deny themſelves. Self-denial would teach us to pinch and diſpleaſe, rather than pamper the Fleſh. And they that cannot *deny their Exceſſes* for God, ſtint their inordinate Appetites, refrain from immoderate Recreations, cut off, and caſt away their proud and vain faſhions of Attire, that commend them to none, unleſs it be to light and vain Perſons, how ſhall ſuch deny, and *forſake all* for God?

(9.) Self-denial is oppoſit to a courſe of *Self-ſeeking*, and will cauſe a Man habitually, and moſt ordinarily to prefer God's Intereſt above his own. Surely, they are altogether ſtrangers to Self-denial, that are all for ſeeking their own things, and not the things which are Jeſus Chriſts. And if we *ſeek our own things* more heartily, ſeriouſly, and earneſtly, than the things of Chriſt, what would this ſhew, but that inordinate *Self-love* is *predominant* in us? And does it not argue *plain ſelfiſhneſs*, when Men are chiefly led by ſelf-ends, and moſt ſet upon

ſelf-

ſelf-intereſt? when Men are more for their own intereſt, than for the intereſt of Chriſt? Now how full is the World of ſuch, as are for enriching, and advancing themſelves, who little or nothing regard the advancement of the Kingdom and Intereſt of Chriſt? How many, whatever *pretentions* they make of *ſerving Chriſt*, yet their intentions, and *deſigns* are rather to *ſerve themſelves* of him! And that are indeed for no more of Religion, than will ſtand with, and promote their worldly intereſt, *ſuppoſing that gain is Godlineſs* (as the Apoſtle ſpeaks of them, 1 *Tim.* 6. 5.) How many that will follow Chriſt no further, than may be in the way to riches and preferment in the World? But ſuch as have learn'd to deny themſelves, would not *ſeek their own things* above, or *in competition* with the things of Chriſt; but only *in ſubordination* to thoſe higher things. While others follow Chriſt but *for ſelf*, ſuch follow their worldly Callings, and ordinary Imployments *for Chriſt*. They are painful and diligent in their Callings: but if you ask *who they work for*? It is not for the fleſh, not for ſelf: but for God, and Chriſt. They are *laying up* for God, and *laying out* for God. When we have *given our own ſelves to God* (as they did, 2 *Cor.* 8. 5.) accounting our ſelves no more our own, we ſhall *make over all we have* to God, and ſhall deſire to uſe and imploy our Parts, Intereſt, Eſtate, &c. for him according to his Will. We ſhall not account any thing ſo *our own*, as for us to uſe how we pleaſe; but as may be moſt pleaſing to God. But if we are at exceſſive pains, and at great coſt and charge for Self; while we care not how little we are at in God's Service: if we think we can never *lay up* enough

enough for Self, or care not how much we *lay out on Self*, and how little we lay out for God and Christ, if we think a little expended in works of Charity, or for Pious-uſes too much; ſuch things would bewray *baſe ſelfiſhneſs*, they are no ſigns of Self-denial.

(10.) Self-denial will take a Man off from *hunting after* vain applauſe. One of a ſelf-denying ſpirit is more for the favour, and approbation of God, than for the praiſe of Man. It's true, he may, and ought to *prize a good Name*, he would not do any thing to wound and blemiſh his Credit. But it is not ſo much on his own account, that he is tender of his good Name and Reputation; as upon the account of Religion, with reſpect to the credit of the Goſpel, and that he may be more ſerviceable to God, and Men. But by no means would he have others to think, or ſpeak of him *above that which is meet*. He is for lifting up God's Name, not for lifting up himſelf. Such as are exceſſively taken with the praiſe of Man, and cannot bear up, but are diſcontented, if they be not extoled by others, are not of a ſelf-denying Spirit. Pride, and Ambition are not ſuffered to bear rule, where true Self-denial dwelleth.

(11.) Self-denial would teach us to *yield* readily to *juſt reproof*. He that denies himſelf, would not deſpiſe, or refuſe reproof: he is willing *to hear* any thing *againſt himſelf*. When a Man has been provoked to deny, and diſown his Wife, to abdicate and caſt off his Son, if you have any thing to ſay againſt them, which he was ignorant of, he will be far from *taking their parts*. One that denies himſelf, would rather *take part with God's Word* againſt him-

himſelf, than *take part with Self* againſt the Word. But now, ſuch as hate reproof, certainly they love carnal ſinful ſelf too well. Such as cannot endure to hear their Sins ſpoken againſt *publickly*, in the Miniſtry of the Word, and can much leſs endure to be told of them *privatly*, in a cloſe admonition, and home-reproof; they that are ſo tender, and *fond of Self*, that would not ſee, or hear any thing amiſs in themſelves; that are very impatient of ſuch doctrine as nearly toucheth Self, doubtleſs they have not yet learnt to deny themſelves.

(12.) Self-denial would make us ready to give *admonition* as there is occaſion, and make us *faithful in reproving* others. This would not only make us humble, and tractible in receiving, but alſo faithful in giving admonition, and reproof. And I ſcarce know which of theſe is more difficult *to flesh and blood*, which of them requires more Self-denial. What is the cauſe that ſo *plain a Duty*, as that of reproving an offending Brother, or Neighbour, (as what duty can be more plainly laid down, than this, *Lev.* 19. 17.) that a Duty ſo plain, is ſo little practiſed, ſo generally neglected? I ſay, what is the cauſe of it? Is it not from ſinful *Self-reſpect*? We cannot have the leaſt doubt, but God would take it well from us, if we be faithful in it; and if we thought, that Men would but take it as well from us, there is no queſtion, but many of us would not be ſo *tongue-tied* here. But we are afraid, by this means we ſhould loſe their friendſhip, yea perhaps make them our enemies. Thus ſelf-reſpect too generally prevails, and will not ſuffer us to ſhew any reſpect here to God's expreſs Command, or to the Souls of our Brethren. But when a Man has

learnt

learnt this leſſon of Self-denial, if he be called to reprove, and rebuke Sinners, ſelf-reſpect being ſet aſide, he will not be ſo backward to this Duty.

(13.) Self-denial is againſt *ſinful ſloth*, and for taking pains in God's Service. When *the fleſh* ſayes, *Maſter, ſpare thy ſelf*; *Self-denial* will *ſay*, *No*, Be not *ſlothful in Buſineſs*: and eſpecially take heed of ſloth in Spiritual Buſineſs: be *fervent in ſpirit, ſerving the Lord.* Self-denial will put a Man upon *ſtriving to enter in at the ſtrait gate*, though it be pinching, and grievous to the fleſh. It will put a Man upon *taking Heaven by violence*, by an *holy violence.* Such as reſt in a dull formality, will not be got *out of that place*; ſuch as take up with a few empty, heartleſs ſervices, as if any thing was good enough for God; they that would put him off with ſuch ſervice, as coſteth them little, or nothing, they plainly ſhew, that as yet they have not learnt to deny themſelves. Even *carnal ſelf* will allow of the *eaſie part* of Religion; it is a little more *at eaſe* for this, more at eaſe I ſay, than if a Man did caſt off all Religion.

(14.) Self-denial will incline one to *charitableneſs*, and make one helpful to others, according to his power. Herein *Charity and Self-denial* fully agree, that (as the Apoſtle ſayes, 1 Cor. 13. 5.) *Charity ſeeketh not her own:* ſo neither doth *Self-denial* ſeek her own. The Apoſtle enjoyneth, 1 *Cor.* 10. 24. *Let no Man ſeek his own: but every Man anothers Wealth.* Which can never be rightly obſerved, and diſcharged, without *Self-denial.* A ſelfiſh ſpirit is a baſe, private ſpirit; but a *Self-denying* ſpirit is a generous, *publick* ſpirit. Such a one is for doing all the good he can. When once we have learnt

to

to *deny our ſelves*, we ſhall ſcarce know how to *deny others*, when we have power to help and ſuccour them. If we have Eſtates, we ſhall conſider, we have them not for our ſelves; but to do good with them, to relieve thoſe that are in want. If we are *cloſe-fiſted*, or *miſerable* ſcanty in the matter of contribution to the needy and diſtreſſed, it would argue, that *Self* has dominion in us ſtill, that Self bears the Purſe, and keeps the Keys with us.

(15.) Self-denial will diſpoſe a Man to love his very enemies, and to *forgive injuries*. He will be moved at thoſe who ſhew themſelves enemies to God. Self-denial will oppoſe the thoughts, or deſign of *Self-revenge*. We ſhall very rarely have a mind to ſtand up in *Self's Quarrel*, when *Self* is abandoned, and denied.

One of a Self-denying ſpirit would be more *concerned in God's cauſe*, than in his own. So it is a good ſign, if all the reproaches Men caſt upon us, would not move and trouble us ſo much, as reproach caſt upon God, and his wayes: if we could be more eaſily reconciled to ſuch as have treſpaſſed ſore on us, and have been very injurious to us, than to wicked wretches that we ſee going on deſperately in their treſpaſſes againſt God, and ſee to be ſet againſt the Intereſt of Chriſt. But if we are *nearly touched* with any thing ſaid or done againſt our ſelves, and as perſons unconcerned, in all the provocations that Sinners offer unto God, and all that Chriſt ſuffers in his Members, *&c.* this looks ill, ſhews us to be ſtill *poſſeſſed* of a baſe *ſelfiſh-ſpirit*.

(16.) Self-denial would make a Man more *concerned for the Church* of God, than for himſelf. One of a Self-denying ſpirit would rejoyce more

to,

to see the Church of Christ in a truly flourishing state (as it was in *Act.* 9. 31.) to see the Kingdom of Christ enlarged, the Gospel propagated, &c. than he could rejoyce in his own advancement in the World, or in the increase of his own Estate. So on the other hand, he would lay to heart the Churches troubles and publick calamities, more than his personal, or family afflictions. They say, *the Jews* never build an house, but leave some part *unfinished*, in *memory* of *Jerusalems desolation*; or they must write [the *memory of the Desolation*] upon it. And the Churches Troubles should be *engraven* on all our Worldly Enjoyments. We should take less delight in them, when she sits sad and solitary. A self-denying Spirit, (as the Psalmist) would prefer *Jerusalem's welfare before his chief joy*, would make that the *chief ingredient* in his rejoycing, (as Dr. *Hammond.*) Or though he was never so low in the World, it would not trouble so much, as to think of the low estate of the Church, and the declining state of Religion in the World. But if our own losses, crosses, and afflictions lie exceeding heavy on us, while the Churches miseries *lie light*; if we have little sense of these, are not *grieved for the affliction of Joseph*; if it would sadly startle us to see our own Houses on fire, and yet we are not moved to see *fire cast into God's Sanctuary*; these things would shew miserable selfishness, not Self-denial.

Leo Modena of the Rites, &c. part. 1. c. 2.

(17.) Self-denial would teach us to account our selves more happy in serving, pleasing, honouring, and enjoying God, than in having our *flesh pleased*, in prospering, or being our selves advanced in

in the World. Self-denial would cause us to be better satisfied, though the flesh were pinched, and crossed, while our Souls prosper, while Grace is vigorous and thriving, and while communion and intercourse with God is maintained; then if our Souls were sensibly declining, Grace impair'd, our hearts more straitned in holy Duties, &c. though things went never so well with us in the World.

(18.) Self-denial would *reconcile* us to the *strictest Commands*, that most fetter self. This would make Christ's *yoke easie*. When Self is denied, we shall take part with the strictest Precepts and Commands, that bind up *Self* most.

(19.) Self-denial would also *reconcile* us to the *sharpest Providences*, as a *means* to *beat down sinful Self*, and base selfishness. When Self is denied, what *opposeth Self* will not be disrelished so as before it would have been. We shall be truly pleased, the more we *get victory* over our selves, by what ever means the victory be obtained; though it be not gotten *without blows*, without wounds in our flesh, without breaches in our Estates, and outward comforts.

(20.) True Self-denial will prepare a Man for the cross. He will not *deny to suffer* for Christ, who has learnt to deny himself: He that is come to *deny himself*, will readily *take up the Cross*, to follow Christ. True Christian Self-denial (if we have it) will have an answer ready for us, to give to the World, to give to any that would draw, or deter us from Christ, scil. That *his we are* (not our own) and *him we will serve*, and to him we will cleave. If Relations would draw us from him, we shall have this to say, That we are not *theirs*, so much

as *Christ's*; and we had rather be *His*, than *theirs*. If Persecutors would fright us from him, if they threaten to *spoil* us *of our Goods*, to take away our Estates, we shall have this to say, That we have, and would hold no Estates, but to be *laid out* for him, or *laid down* for him as he pleaseth: If they threaten Death, That we are *His*, either to *live to* Him, or to *dy for* Him, which he pleaseth; and that it is better for us to die for his Truth, in his Service, than to live to deny his Truth, to his dishonour. And this is Self-denial indeed, to seek the Honour of Christ, *by the loss of all* that may be dear unto us in this World. Many would be content to *deny themselves* in *some* things here, rather than openly deny Jesus Christ. They could be content to suffer a little for him, as to suffer Imprisonment awhile, but not to suffer at a Stake; to *run with the foot-Men*, but not to *contend with Horses*.

Mr. *Baxt.* Self-denial. p. 31.

As is indeed notably observed, "A Man may *deny Self for Self* "in many particulars, and so "may *please Self* more than he *denies* it. This is no true Self-denial. I would not be unfaithful to you. And so I must tell you, If it be thus, that you would not *forsake all*, rather than Christ, forsake all, I say, for Christ, when you may be called to it; if you are for keeping back a part, you do not yet deny your selves, yea, you have denied Christ already in your hearts, and therefore unless you be changed, have no ground to hope, that Christ will own you.

I know many will count this an *hard saying*. But how oft does Jesus Christ tell you as much? That

That if Jesus Christ be to be believed, so it is. He alloweth us not to except any thing; but requires us to be ready to lay down all, even our very lives for him. See Luk. 14. 26. & v. 33. *Whosoever he be of you that forsaketh not all that he hath, cannot be my Disciple.* Though they were not called immediately to *forsake all in act*; yet in *intention*, and *resolution*, they were to forsake all presently, if they would be his *Disciples*. They must be ready to bid adieu to all things in the World. So weigh the *Text* and *Context*, [*Whosoever will come after me, let him deny himself, and take up his Cross.* — For *whosoever will save his life, shall lose it: but whosoever shall lose his life for my sake, and the Gospel's, the same shall save it.*] That there is no being saved, (we see) without being *Martyrs*, that is, if not *actually*, yet *intentionally*, and *habitually*, having a will, and resolution to lay down our very lives for Christ, if called to it, if we cannot keep them with a good Conscience, with our *fidelity* to Christ.

One thing more you must note, that it must be *for Christ*, that we are willing to forsake all, or (though we should forsake all) it would not prove us to be Self-denying persons. If a Man was *willing to die* in the maintenance, or profession of the Truth, willing to lay down his life in this Cause, to be *enrolled with the noble Army of Martyrs*, to get an *immortal Name*, to have his Memory honoured when he is dead and gone, this is not true Self-denial. This would be *dying to ones self*, and for ones self, not to the Lord, and for the Lord.

Thus you see, how we may know whether we have learnt to *deny our selves*. Yet I must grant, that *Self-denial* is *imperfect* here, as other Graces, And

Self is never fully vanquiſhed in this life. It is oft making *inſurrections* in the Soul. Indeed it is *a cloſe enemy*, an enemy that lies *very near* us. The holieſt Men on Earth are one way or other diſturbed, and ſet upon with this enemy, *Self*. But they are careful to watch againſt it, they are fighting it, they oppoſe it, where-ever they meet with it. And it concerneth us to look well to our ſelves: for we can have no further evidence of the *truth of Grace* in us, than we have, that we are ſincerely Self-denying, and have not only our *judgments*, and Conſciences, but alſo the *prevailing* part of *our Wills* againſt baſe *ſelfiſhneſs*.

OF

OF SINCERITY AND UPRIGHTNESS.

PSAL. 37. 37.

Mark the Perfect Man, and behold the Upright: for the end of that Man is Peace.

AS the Lord *takes pleasure in Uprightneſs*, 1 Chron. 29. 17. So it is a thing, that his Servants may *take comfort* in. *Hezekiah* (though a King) found no ſuch *Cordial* in the World. He could take comfort in this, even when *ſick unto death*, when he had *received the Sentence of Death*, Iſa. 38. 1, 3. And this was their *rejoyceing*, who had little in the World to take comfort in. 2 Cor. 1. 12. when they were *as ſorrowful, and having nothing*, yet they would not have parted with the joy of their Sincerity for all the World.

God is ſo pleaſed with *Sincerity*, that where he ſees it, he is ready to *overlook Infirmities*. As true Gold has its *grains of allowance*. (Heb. 8. 10, 12.)

And *all the paths of the Lord are Mercy and Truth*, to such as *walk before him in Truth*, and Sincerity. He will be a *Sun and Shield* to such: and *no good thing will he withhold from them that walk uprightly*, Psal. 84. 11. They shall have his favour, and countenance here. *His Countenance doth behold the Upright*, Psal. 11. 7. They have his most gracious, and *benign Aspect*. And they shall be taken into, and enjoy his Glorious Presence hereafter. Whereas *an Hypocrite shall not come before him: the Upright shall dwel in his presence*, Psal. 140. 13. *Who shall dwel in God's holy Hill?* The Psalmist tells you, *Psal.* 24. 3, 4. He that hath clean hands, *and a pure heart*. Psal. 15. 1, 2. *Such as walk uprightly*. Thus indeed the end *of the perfect*, and *upright* Man *shall be peace*, perfect peace, and endless happiness.

But there is a *twofold Integrity*, or Uprightness. There is a *Natural*, or *Moral* Integrity, and there is a *Spiritual Integrity*.

1. There is a *Natural*, or *moral Integrity*, which is the *effect of common*, restraining *Grace*. As God gives the Consciences of some natural Men that power, and quickness, that in many particular actions they are seen to carry well, following the *dictates* of their *Consciences*. Thus they are kept from gross Sins, and shew forth many commendable Vertues; and that not out of *Cunning*, but of *Conscience*. Their Consciences will not suffer them to do otherwise. As *Joseph's* Brethren said, *We are true Men, we are no Spies*. So many natural Men are true to their Principles. Many of the Heathen, (of whom we read in their Writers) were just, honest, plain-dealers, would speak as they thought, and what ever they lost or suffered, would not break their words, they were

were (*homines quadrati*) Square-men, and ſuch indeed as quite ſhame, and will condemn many that are called Chriſtians, who having baniſhed, or ſeared Conſcience, live in thoſe ſins, that many an honeſt Heathen would have choſen to die rather than commit. And the Lord himſelf gives teſtimony to the *Integrity of Abimelech* ſo far, that if he had known *Sarah* to have been another Man's Wife, he would not have taken her to his Houſe, Gen. 20.6. *Yea, I know thou didſt this in the Integrity of thy heart.* Yet we have no ground to ſuppoſe that *Abimelech* at that time was a Saint, a truly Upright Man.

2. There is a *Spiritual Integrity*, which *is* the *effect* of *ſpecial*, renewing *Grace*. The effect of God's *writing his Laws in the heart*. When being *renewed in the ſpirit of our mind, we put on the new Man*, which *after God is created in Righteouſneſs, and Holineſs of Truth*, as *Eph.* 4. 23,24. When not only a Man's *Conſcience*, but his *Will* alſo is for that which is right; not only in ſome particular actions, but in his *general courſe*. When a Man intirely, without reſerve, reſignes, and gives up himſelf to God, heartily reſolved for God, and ordinarily acting for him, with *reſpect* to his Will, and to his Honour and Glory, in what he does.

ἐν δικαιοσύνῃ καὶ ὁσιότητι τῆς ἀληθείας.

Thus Integrity includes both being *Upright in heart*, and being *of upright Converſation*, Pſal. 11.2. with 37.14. They that are upright in heart, will be of upright converſation, will walk uprightly: and none can be of upright converſation, none can walk uprightly, without an upright heart.

This uprightneſs is *perfect for kind*, though but *imperfect*, as to *degree*. As a *Child* has *all the parts*

of a Man, though not in that full proportion, as a Man hath; but is growing toward it. But that Integrity which may be found in a natural Man, is but an imperfect *Embrio*, or a *False-Conception*.

Sincerity and Uprightneſs (to ſpeak *properly*) is not a particular, *diſtinct Grace*; but a *neceſſary mode* of all true Grace. It is the *right mode* of every Grace; and of every good Work too. So we read of the *Sincerity of Love*, 2 Cor. 8.8. of *Love unfeigned*, 2 Cor. 6.6. And of *Faith unfeigned*, 1 Tim. 1.5. Sincerity in a Chriſtians Graces, is as a *Golden-twiſt* in a Bracelet, *or Neck-lace of Pearls*, it goes thorow every Grace: or as the *Veins* in the Body, that run thorow all the Parts, and Members. Yea, Sincerity is as the *Soul of Religion*; without Sincerity, we can have no more than a *form of Godlineſs*, like a dead *Careaſs*.

without sincerity he is all of no value

Now to ſhew, how Sincerity and Uprightneſs may be known. O that I might be a *welcom Meſſenger* to ſome, to ſhew ſome their Uprightneſs, who cannot reſt, but long to be ſatisfied in this Point.

(1.) The Upright Man, (though *ſimple*, plain) is not *ſtolid*. Though there is an *holy ſimplicity* joyned with *Sincerity*, (2 Cor. 1. 12.) yet a *brutiſh ſtolidity*, groſs ignorance and integrity are utterly inconſiſtent. Pro. 19. 2, 3. *That the Soul be without Knowledg, is not good.* (In our old Tranſlation thus, *For without Knowledg the mind is not good.*) The *fooliſhneſs of Man perverts his way.* Indeed ignorance is both *Mother* and *Nurſe* of *Impiety*: but no friend to Integrity. Prov. 2. 13. *Walking in the wayes of darkneſs*, is oppoſed to *keeping the paths of Uprightneſs.* As the *Simple*, and ſuch as *err*, are put together, Ezek. 45.20. Pro. 1.22. *How long, ye ſimple ones, will ye love ſimplicity?* There is a *ſimplicity*, that is

no

no *vertue*. It is *the Man of underſtanding that walketh uprightly*, Pro. 15. 21. Not *the fool*, Pro. 19. 1. He is perverſe. Some reſt in their *good meanings*, and boaſt of their good, and honeſt hearts; while they have no care to know *what is the good, and acceptable and perfect will of God*: ſuch are not upright.

(2.) The Upright Man is for knowing the *whole Will and Counſel of God*. He is willing to hear of his duty, to learn his whole duty; He would not ſtop his ear againſt any Meſſage, that comes from God. The *ſingle eye ſees beſt*, Mat. 6. 22. It would not ſhut out any light that comes from above, from the *Father of Lights*. The *Greek* word εἰλικρινεία, which we tranſlate *Sincerity*, ſome would have taken from the *Eagles* trying of her young, holding them forth to the full view of the Sun, who (as they ſay) rejects thoſe as ſpurious, and not her genuine brood, which cannot with open eye behold the *Sun*: or (as moſt take it) the word is tranſlated from *Wares*, that are right good, that one is not afraid to ſhew, and bring forth into the light of the Sun. When Men *hate the Light*, and will not come into the Light, it argues unſoundneſs. But *he that doth truth, cometh to the Light*, Joh. 3. 20, 21. To *do Truth*, and to *walk in Truth* is as much as to walk with an upright heart, 2 *King*. 20. 3. And ſuch as are for *walking in Truth*, are for coming to the Light, for knowing the Truth, the Will and Word of God, the rule they are to walk by, Mic. 2. 7. *Do not my Words do good to him that walks Uprightly? Annon placebunt verba mea?* as ſome, Will not my words pleaſe him? Yea, indeed it will do much good, it will pleaſe them well, to hear from God, to know more of his mind. [*He that hath*

ears

ears to hear, let him hear.] We have that expreſſion often. All have not *ears to hear*, as the Upright have. But where the Lord has a *mouth to ſpeak*, the upright Man has an *ear to hear*. He will ſay ſtill, *Speak Lord, thy Servant heareth.* The Upright heart is that *good and honeſt heart*, Luk.8.15. which is both ready to receive, and careful to keep the Word. The *Sincere Milk* of the Word will readily down, and agree well with *Sincere hearts*. Upright words, words of truth will be very acceptable (*Eccl.* 12.10.) to true upright hearts. Falſe, deceitful, and unſound hearts are willingly ignorant, and willing to be deceived in many points. But a plain, honeſt heart would pray, as the Pſalmiſt, Pſal.119. 29. *Remove from me the way of lying; and grant me thy Law graciouſly.* And (as it is in *Job*) what *I ſee not, teach thou me.* When ſuch come to the Word they can ſay (with *Cornelius*, Act.10. 33.) *Now are we here preſent before God, to hear all things that are commanded thee of God.* They would entertain every Divine Truth, welcom every Word of God. They would chuſe the way of truth, when diſcovered, how croſs ſoever to their worldly intereſts, or to their former apprehenſions and opinions. As Pſal.119. 30. *I have choſen the way of Truth.* And v. 162. *I rejoyce at thy Word, as one that findeth great Spoil.* As the Truth and Will of God was further revealed to him, he was very much joyed, as one that had got a rich prize.

Ἐν καρδίᾳ καλῇ καὶ ἀγαθῇ, ad verbum *pulchrâ & bonâ*: quod non modo bonum videri, ſed & eſſe, ſtudet. *Brugenſ. in Pal. Synopſ.*

And thus an *Upright heart* and a *corrupt mind* will not dwell together. That the Upright Man has

has a will and deſire to know the whole Counſel of God, ſo far as is his concern, and duty; this is a ſpecial *preſervative* from undoing errors, and miſtakes in Religion. Pſal. 37.31. *The Law of his God is in his heart, none of his ſteps ſhall ſlide.* Pro. 11.3. The Integrity of the Upright ſhall guide them. And v. 5. The *Righteouſneſs of the Perfect ſhall direct his way.* Pro. 13. 6. *Righteouſneſs keepeth him that is upright in the way.* Prov. 21.29. *As for the upright he directeth his way.* If he has been drawn into error, into *by-paths*, he does not harden his face, as reſolved to perſiſt in his courſe: but looks about him, conſiders, and ſo comes to underſtand his error and to ſee the right way, which his heart is for walking in.

(3.) The Upright Man is *willing to be ſearched*, is for ſelf-ſearching. Truth ſeeks no corners, (though it may ſometimes be driven into corners.) Such as deal with *deceitful Wares*, will keep their Shops dark, or uſe falſe-lights; but if you mean honeſtly, and your Commodities be right, you are not unwilling to bring them into the light. And he that will neither deceive others, nor be deceived himſelf, certainly, that Man is not in a way *of ſtudied Hypocriſie*. See how the *Man after God's heart* prayeth, Pſal. 139. 23, 24. *Search me, O God, and know my heart: try me, and know my thoughts. And ſee if there be any wicked way in me.* The meaning may be, that he would have God to *diſcover* him more fully *to himſelf*, as well as *clear* up his *integrity to others*. God's *ſearching* and *trying* Men is not for his *own information*; but to make them known to themſelves, or others. The Pſalmiſt was ſo *willing* to have his *heart ſearched*, that he *prayes* earneſtly for it. *Search me, O God, and try me*, &c. And

And this is an *hopeful ſign* of Sincerity, if thou art for ſtrict and ſerious Self-examination, and much in it. As a godly Miniſter told me, a little before his death, That it was ſome ſtay to him then, that he had loved *uſes of Examination*, that it was very pleaſing to him to read, or hear that part of the Application of the Word ſoundly proſecuted.

Hypocrites are for *enquiring into others*, for a narrow obſerving, and cenſuring of others; rather than for ſearching, and *examining themſelves*. Hypocrites uſe to be quick-ſighted abroad, but have no mind to look home, love to be great ſtrangers at home. As *decayed Tradeſmen*, broken Chapmen, have no delight to look into their *Books of Accounts*; ſo Hypocrites, thoſe deceitful Chapmen, care not for looking into the Books of their own Conſciences.

(4.) A ſound upright Heart, will *approve* of *ſound* and wholeſome *admonition* and reproof. To *take reproof well*, as it is a ſign of an humble, Self-denying ſpirit, ſo of an *upright heart*. And one that deſires to *walk uprightly*, will be glad to be told of it, when he has *ſtepped awry*, or turned out of the way: *Let the Righteous ſmite him, it ſhall be a kindneſs*, Pſal. 141. 5.

If ſound and wholſome Admonition will not down with us, it would ſhew our hearts unſound. An upright heart would not *hate him that reproveth*, would not *abhor him that ſpeaketh uprightly*. They were *Lying Children*, which *ſaid to the Prophets, Propheſy not unto us right things, ſpeak unto us ſmooth things, propheſy Deceits*, Iſa. 30. 9, 10. The upright heart is for *right things*; whilſt the unſound heart

heart is more for pleaſing Deceits. And the Hypocrite can worſt of all endure to hear any thing againſt his beloved *Boſom-ſin*. As *Herod* could not bear it, when *John* told him of his *Herodias*, Mat. 14. 3, 4, 5.

(5.) The upright Heart is not for hiding Sin, but for a plain and hearty confeſſion of it. The word tranſlated *Perfect*, [*mark the perfect Man*] ת֣ם ſignifies *Plain*, or *Simple*, Perfect, or Upright. The perfect upright Man, is a *plain Man*. As *Jacob* was a *plain Man*, Gen. 25. 27. it is the ſame word. He hath not thoſe cunning ſhifts, as others uſe. *Simplex, ſine plicis*, He cannot fold, and wrap up an evil Matter, as others will do. As *Job*, an upright Man, had not the art to *keep his Sins cloſe*. Job 31. 33. *If I had covered my Tranſgreſſions as* Adam, (or, after the manner of Men) by *hiding mine Iniquity in my boſome*. The *plain Heart* knows not how to *cover* Sin: The upright Man is one, *in whoſe ſpirit is no guile*, Pſal. 32. 2. He has no will to diſſemble, or conceal his Sins, or to excuſe, or extenuate them. Some think, the *Pſalmiſt* looks eſpecially to that *plainneſs*, freeneſs, *open-heartedneſs in Confeſſion*, whereunto the pardon of Sin is promiſed, (as we find in other Texts of Scripture, ſee *Prov.* 28. 13. 1 *John* 1. 9.) And what follows there, *Pſal.* 32. 3, 5. doth very much countenance ſuch an interpretation: *Bleſſed is the Man, unto whom the Lord imputeth not Iniquity*, and *in whoſe ſpirit there is no Guile*. Then it follows, *When I kept ſilence, my Bones waxed old, through my roaring all the day long.— I acknowledg my Sin unto thee, and mine Iniquity have I not hid: I ſaid*, (i. e. reſolved) *I will*

confeſs

confeſs my Tranſgreſſions unto the Lord, and thou forgaveſt the iniquity of my Sin. And he freely confeſſed his Sin not only to the Lord, but to Man, 2 *Sam.* 12. 13.

Hypocrites, like the *Phariſees*, are for *juſtifying themſelves*: And what they cannot juſtifie, they will mince, and *extenuate* all they can. How much ado had the Prophet *Samuel* with *Saul*, to convince him of his Sin? And after all, he could not be brought to a free, ſerious, and hearty Confeſſion. He *confeſſeth*, but not without *an excuſe*, 1 Sam. 15. 24. Hypocrites are not for confeſſing, till they can no longer *hide* their Sins. Or if they confeſs ſome Sins for *faſhion-ſake*, they are uſually ſuch as the beſt are not free from. They have ſtill a deſire to keep *cloſe* their *Boſom-ſins*.

(6.) The upright Man has left *halting betwixt two*, is really reſolved for God, and entirely devoted to him. Thus his heart is *perfect with* God, 1 *King.* 8. 61. 2 *Chron.* 16. 9. his heart is for God before all other; it is not *divided* betwixt God, and other things. The Hypocrites heart, like the *Adultereſſes*, is *divided*, divided betwixt God and Mammon, divided betwixt God, and his Luſts. That is a falſe, adulterous heart, that is divided betwixt God, and other Lovers: But bleſſed *are they that ſeek him with the whole heart*, Pſal. 119. 2.

Sic ut eum ſolum quærant & diligant, reliqua tantùm propter Deum. Bleſſed are they that ſeek him above all, ſeek him indeed *for himſelf*, and other things but *for him*. As the *Pſalmiſt* could ſay for himſelf, *ver.* 10. With *my whole heart have I ſought thee.* The Lord promiſed, *Jer.* 24. 7. that his People

Muis in Pol. Synop.

People ſhould *return* unto him with *their whole heart.* As he ſays of the main Body of the People on the contrary, *Jer.* 3. 10. *Judah hath not turned unto me with her whole heart, but feignedly.* Where we ſee, that is not a true, but *feigned converſion* to God, which is not with the *whole heart.* We muſt *turn unto the Lord our God with all our heart,* and with all our ſoul, *Deut.* 30. 10. And thus we muſt *love* him, *Deut.* 13. 3. And thus we muſt *ſerve* him, *Deut.* 10. 12. And to ſerve him thus, is to *ſerve him in truth.* 1 Sam. 12. 24. *Serve him in truth, with all your hearts.*

Object. But then where is there a Man upon Earth, that *truly turns* to God, or loves, or ſerves him, if there be no doing theſe in truth, but *with all the heart?*

Anſw. Speaking *ſtrictly*, none do thus turn to God, love, ſeek, or ſerve him. But the phraſe, *with all the heart*, and with the *whole heart*, muſt be taken in a more *favourable* ſenſe here. So the *whole heart*, and a *perfect heart*, is oppoſed to a *double heart*, a divided heart, an *heart and an heart.* Δίψυχος ἀνὴρ, A *double-minded Man*, is the Character of an Hypocrite, *James* 1. 8. He has *two ſouls* (as it were) *one* inclining him towards God and Chriſt, and Heaven; *another* inclining more ſtrongly towards the World, towards Worldly Riches, Pleaſures, Vain-glory, or Applauſe. He is *double-ſoul'd*, and therefore *unſtable*, not knowing where to fix. When he would give up himſelf to his Luſts, *Conſcience* is pulling him back; and when he ſhould give up himſelf to God, his *Luſts* draw him back. And his heart being never truly ſet on God, it is more eaſily drawn from him, than from the World,

from

from his Lusts, which he is more for.

Object. But is there not *Flesh and Spirit* (two contrary Principles) in the best Saint upon Earth?

Answ. True: Yet so, that the *Spirits interest is predominant*, the prevailing bent of the Heart, and Will is for God. But the Hypocrite is still *halting betwixt two Opinions*, his heart divided betwixt God and the World. "Like a Man "that is *in bivio*, in a double way "(as Dr. *Preston* has the Compari-"son) he stands and looks-on both, "and knows not which to take: So the double-minded Man looks upon God, and looks upon the World; and one while he is *for God*, another while *for the World*. He stands thus in suspence. Whereas the upright Man is *come to his choice*, he is resolved what way to take, and all the World cannot turn him. His *heart is fixed* upon God, his resolution thorowly set for God. Though honest hearts do find *unstedfastness, as to Degrees*; yet they are not unsettled, as to the Object. The prevailing *habitual bent* of such hearts, is towards God; though they are not carried out towards him with the like ardency of Affection, and like vigorous endeavours at all times.

Of the new Cov. p. 225.

(7.) The upright Man is one that *loves the Lord Jesus Christ in sincerity*, Cant. 1. 4. *The upright love thee.* Hypocrites, unsound Professors, do but pretend love to the Lord Jesus Christ; the Upright only love him indeed. Thus the Apostle concludes his Epistle to the *Ephesians*, [*Grace be with all them that love our Lord Jesus Christ in sincerity.*] Here all the Hypocrites in the World fall short, and are cut out. While an Hypocrite in *outward actions*, may seem

may ſeem to *out-do* many a ſincere Chriſtian; yet in the point of *affection* he is utterly wanting. He wants that, which ſhould be the *main ſpring* of his actions. He is wholly acted from *ſelf-love*, and by ſelf-reſpects, not from love to Jeſus Chriſt, which is the cauſe of that great *unevenneſs* in the courſe of Hypocrites. They are not ſteady; *but off and on*, moved to and fro, as ſelf-intereſt, and *ſelf-reſpects* move and incline them. While it is for their credit, and profit, and is like to make way for their preferment to *profeſs his Name*, they would be ſorry that any ſhould be more forward to own Chriſt, and his wayes, than they: but when the *wind bloweth in another quarter*, ordinarily they will then *face about*, and ſhamefully retreat: or if they hold on, yet it is ſtill from ſome ſelf-reſpect, not from real love to Chriſt. But the Upright heartily love him, and therefore cleave to him with full purpoſe of heart, and *follow him fully*, even when he is moſt deſpiſed, and oppoſed. Like thoſe good Women, to whom the *Angel* ſpake, Mat. 28. 5. *Fear not ye: for I know that ye ſeek Jeſus, which was crucified.* They that love Chriſt indeed, will continue *ſeeking* him, when moſt deſpiſed, when perſecuted, when *crucified.* And if our hearts be not with Chriſt, they cannot be found, and upright.

(8.) The Upright Man is careful in his ordinary courſe to *walk before God*, to carry as *in God's ſight* and preſence. Gen. 17. 1. *Walk before me, and be thou Perfect*, or Upright. Uprightneſs *in heart* and *life* is not attained without a ſenſe of God's preſence with us, without *ſetting the Lord before us.* So 1 King. 9. 4. *If thou wilt walk before me, as* David *thy Father walked in integrity of heart, and in uprightneſs.* Iſ. 57. 2.

each one walking in his Uprightneſs. Others have it, *before Him*, (as it is in the Margent) *each one that hath walked before him.* Indeed one cannot walk *in Uprightneſs*, that does not walk *before him.* 2 Cor. 2. 17. *of Sincerity*, and *in the ſight of God*, go together. And it is ſomething to this purpoſe, that they *that know God*, and the *upright in heart*, are joyned, Pſal. 36. 10. As *Hypocrites*, and they *that forget God*, are put together, *Job* 8.13. The Upright ſo know God, as to remember him, they have their thoughts much upon him. The Hypocrite *forgets* God, thinks little of him. He puts off the ſerious thoughts of God, of his Omnipreſence, of his Omniſcience, &c. as otherwiſe he could never go on ſtill and quietly in a way of Hyprocriſie. The Upright ordinarily ſo *mind God's Preſence* with them, his eye upon them, that they are awed therewith, and *fear before him.* He that *walkes Uprightly*, is ever one that *feareth the Lord*, Prov. 14.2.

(9.) The Upright Man is one that *hates*, oppoſes, and *forſakes* all known Sin. There is no Sin he knows of, that he would ſpare and indulge. And this is a certain *infallible note*, and caracter, if we can find it in our ſelves.

The *Upright in heart*, and the *Pure in heart* are really the ſame.

Queſt. But *who can ſay, I have made my heart clean? I am pure from my Sin?*

Anſw. It is true, an *abſolute perfect purity* is not to be found in any upon Earth, but only in Heaven, yet the Upright are ſaid to be of a *clean heart*, and to have a *pure heart* (Pſal. 73.1. and 24.4.) *comparatively.* That is, *compared with themſelves*, what they were, before God *created* this *clean heart* in them,

and

and *put a right ſpirit* into them; as alſo compared *with others*, that are ſtrangers to the work of ſpiritual renovation. So the *denomination* follows the *better part*. As we ſay, *a Corn-field*, notwithſtanding there are many *Weeds* in it too. And a *Gold-Mine*, though there is much *Droſs* with the Gold. And there is this further to be ſaid, that though there is ſin and *impurity* ſtill *cleaving*, and adhering to the Upright Man; yet his *heart cleaves* not to any ſin. It is ſo far pure, it is not for joyning, or *mingling* with corruption; but would *work it out*. There is no *way of wickedneſs* allowed of in the heart, that is upright.

This laſt note is clearly laid down, Prov. 16. 17. *The high-way of the Upright is to depart from evil.* This is the *common path* ſuch daily keep unto. In their *ordinary courſe* they have a care to *depart from evil*, from evil *in genere*, which contains the ſeveral *ſpecies*, or kinds of evil. So *Job* that was a *Perfect* and *Upright* Man, ſhewed it in his *eſchewing evil*, Job 1.1. Though the Upright Man cannot live abſolutely free from ſin; Yet neither can he *live in* ſin. It is not his *Element*. Though ſin has a being in him ſtill; yet it has not *dominion* over him. Pſal. 19. 13. *Let them not have dominion over me: then ſhall I be Upright.* There is *reigning ſin*, which a Man does not oppoſe; but gives up himſelf unto, which he willingly ſerves, and obeys: and this is altogether inconſiſtent with Uprightneſs.

Again, there is ſin which is *not reigning*, but reſiſted, which a Man does not allow of, but deſires and endeavours to ſhake off, Watches, prays, ſtrives againſt: and the *exiſtence*, or preſence of ſuch ſin does not deny, or diſprove a Man's Uprightneſs.

An upright Man may *fall into Sin*; but he does not *continue in* Sin. It is not his way. But his *highway is to depart from* evil.

Here is a broad difference betwixt the Hypocrite, and the Upright.

1. An Hypocrite will sometimes seem very *zealous* against *Sin in others*, and be forward to censure, and condemn others; while he willingly overlooks and *indulges Sin in himself*. He can sooner *espie a mote in anothers* Eye, than *a beam in his own* Eye. An upright Man, though he would not partake of others Sins by Connivance, &c. yet he sets especially against his own Sins, and against sin in those that are nearest to him: In the first place he would *reform at home*.

2. An Hypocrite may leave *some Sins*, as *Jehu* destroyed *Baal*, and *Herod* probably reformed in some things: But the Upright Man is an Enemy to all known Sin.

3. An Hypocrite is for *lopping off the Branches*: But the upright Man is *striking* even at the *root of* Sin. He is for mortifying that body of Sin within him. He is *sick of that body of Death*. He strives in good earnest against inward evil Inclinations. An Hypocrite, whilst he keeps his *hands clean* from gross acts of Sin, has no care, takes no pains to *purifie his heart*. Whilst he avoids open Prophaneness, he tolerates, and allows of inward Corruptions, and *Heart-pollutions*, Mat. 23. 25, 26. &c. The upright Man's care is to cast, and keep Sin out of his Heart, as well as out of his Life.

4. An Hypocrite is not *afraid of doing* that in *God's sight*, which he would be afraid, or ashamed to do in the view of others; or if he thought Men would

would come to the knowledg of it. The upright ordinarily dread to ſin *in ſecret*, fear to ſin againſt God, though it were poſſible to keep it cloſe from the knowledg of the World.

5. An Hypocrite will *condemn* the Sins of *former Times*, while he is eaſily drawn to a compliance with the ſins and corruptions of the preſent Times he liveth in; like thoſe, *Mat.* 23. 29, 30, 34. But an upright Man will be *good in bad Times*: As *Noah*, Gen. 6. 9. Noah *was a juſt Man, and perfect*, or *upright in his Generation*. In that wicked Age, wherein Iniquity did ſo much abound, and defile the World, yet ſtill he *retained his Integrity*. He was a *juſt*, a righteous Man, when the Earth was *filled with violence*. He *walked with God*, even at that time, when Mankind generally, as with one conſent, lay wallowing in Sin. So *Pſal.* 125. 4, 5. They that are *upright in heart*, are oppoſed to ſuch as *turn aſide unto crooked ways*. They cannot wind about, and turn with the Times, as others. An upright Man *hates the work of them that turn aſide*, and reſolves, it *ſhall not cleave to him*, Pſal. 101. 3. Pſal. 26. 11. *But as for me, I will walk in mine Integrity. Uprightneſs, Rectitude*, and *Streightneſs*, are words of very near, and great affinity. An upright Man is for conforming himſelf to the Word, a *ſtreight Rule*, is not conformed to the World, cannot bend to the ſinful humours, and examples of Men.

6. An Hypocrite ſometimes whilſt he abſtains from *groſs Sins*, freely allows himſelf in *leſſer Sins*, or ſuch as he accounts little, *Peccadillo's*. Take that Inſtance the Apoſtle *James* gives, James 1. 26. *If any Man among you ſeem to be Religious, and bridleth not his Tongue, but deceiveth his own Heart, this*

Man's Religion is vain. Some will seem to have a care of their *Actions*, who have no care of their *Words*. Words are but Wind with them. And (as a Learned Man observes) "'Tis the Hypocrites Sin. They "abstain from *grosser Actions*, but "usually offend in their *Words*, in "*boasting Professions*, and proud *Censures*. A sound upright Man would not offend, so much as *in Word*, (James 3. 2.) Such as have no care to *bridle* and govern their Tongues, to keep them under a Law; the Apostle tells us, their Religion is vain. So an ordinary allowance of any known Sin, as accounted little, will not stand with Uprightness, which engageth the Heart against all known Sin.

Dr. Manton on Jam. 3. 2. pag. 357.

7. Sometimes an Hypocrite will seem very strict, and *tender in lesser matters*, and very nice, and scrupulous about some things lawful; whilst he makes no bones of Sins indeed, and very great Sins, if he can but get any cover for them. Like those, *Mat.* 23. 24. who would *strain at a Gnat, and swallow a Camel.* They that would not have eaten with *unwashen hands*, yet care not how they *defiled* them with Oppression, with cruel and unjust Practices; such are far from the *Path of the Upright.* The upright Man indeed would abstain from the *appearance of evil*; and much more from *apparent Evils.*

8. An Hypocrite, whatever Sins he may seem to abandon and forsake, yet has some *beloved Sin*, and generally some flesh-pleasing, or gainful Sin, that he knows not how to part with, which he *hides in his bosom.* But here now I come to the *good old mark* of Sincerity, (as one calls it) which

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Divines have uſed to lay down: The upright Man has a ſpecial care to get down, and keep down any ſuch Sin, or Sins, as he finds himſelf moſt inclined unto. And here we may apply that of the Pſalmiſt, *Pſal.* 18. 23. *I was alſo upright before him; and I kept my ſelf from mine Iniquity.* Indeed I find a learned Man referring this to that paſſage, 1 *Sam.* 26. 9, 11. where *David* would not take the faireſt opportunity to revenge himſelf on *Saul*, to get rid of his greateſt Enemy. When, had he conſulted with Carnal Reaſon, that would readily have prompted him with ſpeed to diſpatch his Enemy, to provide for his own ſafety; yet he reſolutely withſtood the Temptation, and what Corrupt Nature would have inclined him to; and neither would himſelf lay violent hands on *Saul*, nor ſuffer *Abiſhai* to do it. Thus the greater temptations one has to Sin, if they are heartily reſiſted (*ſi cætera ſint paria*) it is a greater evidence of ones Integrity and Uprightneſs. As in *Joſeph*, Gen. 39. 9. and *Job*, Job 2. 3. and *David* here.

The marks of Sincerity.

But divers give the ſenſe, which is to my preſent purpoſe, (though indeed the words may be taken more largely) *I kept my ſelf from mine Iniquity*,] i. e. From the Sin, unto which by *Nature*, *Conſtitution*, or the like, he was moſt prone. So that is an upright heart indeed, which is turned againſt its *Boſom-ſin*. He is an upright Man, who hath not any Sin that he would not gladly part with.

10. Uprightneſs and Sincerity are more *directly oppoſite*, and in a ſpecial manner contrary to ſuch Sins as theſe, *viz.* a *way of Hypocriſie*, a *way of Lying*, and *walking by the falſe line of Carnal Policy*.

(1.) Sincerity is moſt oppoſite to *Hypocriſie*. The

Hypocrite desires to seem good, rather than to be good. Of *Machiavil's* mind, he thinks the *name*, and repute of being Religious, and Conscientious, may be *of use* to his designs; but that the *thing it self* would be a *burden*. The sincere upright Christian, would be better than he seems; the Hypocrite is only for making a shew. He feigns himself to be what he is not, and makes a shew of doing what in very deed he does not. The upright Man is one, *in whose spirit there is no such studied guile*.

There is a *state of Hypocrisie*, when Men pretend to be devoted to God, and his Service, while it is nothing so, (*Isa.* 48. 1.) Their hearts are rotten, and *false to God*, and still in *league* with their Lusts. Now a state of Hypocrisie is plainly inconsistent with true Grace, Sincerity, and Uprightness.

Again, There is *Hypocrisie* in some particular *Acts*, and in some *Degree*. As to seem more affected, intent, and fervent in Duty, in hearing the Word, Prayer, *&c.* or to seem more eminent in this, or that Grace, than one is really. This *partial Hypocrisie* (as we may call it) though very sinful, may stand with *Uprightness in the main*. Only take this note along with you, That as an upright Man espies, and reflects upon it, he cannot but loath himself for it. He has worse thoughts of himself for this; and he is working it out. It is not a thing that he allows. Reigning, and *allowed Hypocrisie* is a clear proof of an unsound insincere Heart. The upright Man is one in whom is no *allowed guile*. He is humbled for what Hypocrisie he finds in himself, he hates, he resists it. Though Hypocrisie be sometimes present with thee, if it be not

not *prevalent*, if it has not dominion over thee, it will not prove thee an Hypocrite. *Hypocriſie* is not a *burden* to an Hypocrite, it reſts in his heart, as *in ſuo loco*, in its natural ſeat, and proper place.

Further, If others have better thoughts of thee, have an *higher opinion* of thy Gifts, and Graces, than there is real ground for; yet if it be without thy *affecting*, or ſeeking by diſſimulation, or feigning to be better than thou art; and if it be *contrary to thy will*, and *liking*, it is no fault of thine, but the other's Error, and Miſtake.

Yea, further: If thou art putting thy ſelf oft upon good Diſcourſe, (as thou haſt opportunity) though (alas!) thou findeſt thy heart dead, and dull, little affected with the things of God at preſent, of which thou chuſeſt to diſcourſe; yet this is not to *act the part of an Hypocrite*, it is not the Sin of Hypocriſie, when thy *end* in ſpeaking, is to *affect* thy own heart, and thoſe that hear thee, (which is good) and not to *ſeem more affected* than thou art. When thou doſt not *deſign to ſet off thy ſelf*, but indeed to edifie thy ſelf, and others, ſo far thy heart is right, and ſincere; though it be not ſo warm, and lively, as it ought to be. And what is here noted of Chriſtian Conference, the like may be ſaid of praying with others, *&c.*

(2.) Sincerity and Uprightneſs have a *peculiar contrariety* alſo to a *way of Lying*, or deceitful Speaking. *Mentiri eſt contra mentem ire*, to ſpeak contrary to ones mind, or thoughts. And how contrary is this to Plain-heartedneſs? The Upright will *ſpeak uprightly*, Iſa. 33 15. His *words are of the uprightneſs* of his heart, (*Job.* 33.3.) *A righteous Man hateth Lying*, Prov. 13. 4. That it is a falſe ſlander

der, to say of such, Though they will not *Swear*, yet they *will Lye*. An upright Man is so far from using, and allowing, that he *hates*, and abhors it. As the Psalmist professeth, *Psal.* 119. 163. It's true, many a moral honest Man would scorn to Lye; but a *righteous Man hateth* Lying, so as a *Moralist* does not. He hates it, not only as *shameful*, but much more as *sinful*, as strictly forbidden by God. Lev. 19. 11. *Neither lye one to another.* Col. 3. 9. *Lye not one to another.* Ephes. 4. 25. *Wherefore putting away Lying, speak every Man truth with his Neighbour.* He hates it as highly displeasing, and hateful to God. Prov. 6. 16, 17. *These six things doth the Lord hate, yea, seven are an abomination unto him,* (an *abomination of his Soul*) a proud Look, a *lying Tongue*, &c. So Prov. 12. 22. *Lying Lips are an abomination to the Lord:* But they that deal truly, are his delight. And how terrible a Sentence is that we read, against all Lyars, *Rev.* 21. 8. where they are joyned with the *unbelieving* and *abominable*, with *Murderers*, *Whoremongers*, *Sorcerers* and *Idolaters*, of all whom it is said, that they *shall have their part in the Lake that burneth with Fire and Brimstone.*

And to Lying we may refer *Jesuitical Equivocation.* When they have pleaded for it all they can, yet it will be found but a more cunning, *artificial way of Lying*, and contrary to that dealing plainly and truly, which is the Practice of upright ones.

C. Cartwright, on *Psal.* 15. *p.* 67. "But by *this device* (as one "says) *Peter* might well "and truly have *denied Christ*, "saying and swearing he knew him not; to wit,

"to

" to be ſuch an one as they took him to be, or to " tell them, and the like.

One ſays of *Chryſoſtom*, that he never told Lye. That was very high: Yet no upright Man is ὁ φιλῶν καὶ ποιῶν ψεῦδος, one that loves and trades in it. A *way of Lying*, and *walking in Truth*, are as contrary as Light and Darkneſs. He that *walketh uprightly*, is alſo one that *ſpeaketh the Truth in his Heart*, Pſal. 15. 2. His Heart and Tongue well agree. He in *whoſe heart is no guile*, will have a care to *keep his Lips from ſpeaking guile*. They were *treacherous Men*, that did *bend their tongues like a Bow to ſhoot forth Lyes, that taught their Tongue to ſpeak Lyes*, Jer. 9. 2, 3, 5.

(3.) To walk uprightly is contrary to being *led by Carnal Policy*. 2 Cor. 1. 12. *In ſimplicity and godly ſincerity, not with fleſhly wiſdom* —— we have had our converſation in the World. *Holy Simplicity*, godly Sincerity, and *fleſhly Wiſdom*, are oppoſites. Carnal, or *fleſhly Wiſdom*, may be ſo called upon ſeveral accounts: As

1. *Ratione Principij*, in reſpect of its Principles. It is *originally* from *the Fleſh*, the carnal and corrupt part, as *Spiritual* Wiſdom is from the *Spirit*.

2. *Ratione finis*, in reſpect of its *End*. It is only for *Carnal ends*, for ſerving a Carnal intereſt.

3. *Ratione formæ*, it is according to the *Law of the Fleſh*, not of the Spirit. Not according to the *rule of the new Creature*, but according to the courſe and practice of carnal Worldly Men.

4. *Ratione efficientiæ*, It is Fleſhly, not only *Formaliter*, but *Effectivè*. As the *product* of Carnal Wiſdom, are baſe, carnal, ſinful ſhifts; and the *influence* and tendency of it, to make one more addicted

addicted to the Flesh, more Carnal, Sensual, and Earthly. It is impossible, that one, who is led, and steers his course by the principles of Worldly Wisdom, should *walk uprightly*. *Godly Simplicity* indeed excludes not a *lawful Prudence:* but is contrary to carnal Policy. We should be *wise as Serpents*, (as the Serpent is quick-sighted, and wary to avoid dangers:) But withal we must be *innocent* (simple, sincere) *as Doves*, Mat. 10. 16. The wisdom of the Serpent, must by no means devour the innocence of the Dove. As some have said, "The *Serpents eye* does well only in the *Doves head*. And be we sure of this, that carnal Policy, which puts any upon using sinful, indirect Courses, to *secure*, or raise themselves in the World, will in the end prove *Folly*. As he that getteth Riches, and not by right,—— at his *end shall be a Fool*, Jer. 17. 11. It is true, we find *Jacob* once in a particular passage, to have used much Craft, and *Wiliness*, when he feigned himself to be *Esau* (though some would excuse it) for which he smarted afterwards. But as he is called a *Plain Man*, (not a *Cunning Hunter*, like *Esau*) so was he Plain-hearted, and *Plain-dealing* in the main, and general course of his Life. As for his *Policy* used in *Laban*'s service, Gen. 30. 37. that might be by *special direction* from the *Angel* of God, as some conceive, see *Gen.* 31. 11. He had been greatly wronged by *Laban*, but God by his Providence would thus right him, *Chap.* 31. 9.

The Upright Man is for making the *will of God his Rule*, not the wisdom of the Flesh. He walks by that Rule in his general Course, and while he carries *like himself*. If sometimes Carnal Policy has

has led him aſide, yet he comes to himſelf again.

There are ſome other Sins, that Uprightneſs is ſpecially oppoſite unto: But I fear being too tedious.

11. The upright Man has *a reſpect to all God's Commands.* And herein doth Uprightneſs mainly conſiſt: *Then ſhall I not be aſhamed,* (ſays the Pſalmiſt) *when I have reſpect unto all thy Commandments,* Pſal. 119. 6. For this he is called, a *Man after Gods own Heart,* Acts 13. 22. *I have found* David *the Son of* Jeſſe, *a Man after mine own Heart, which ſhall fulfil all my Will.* He had a reſpect to all God's Commands. πάντα τὰ θελήματα.

He would *take his work before* him, not pick and chooſe, not have ſome regard to one Command, and deſpiſe another. *Impartial,* Univerſal *Obedience,* is a ſure note of *Integrity*; as *Partial Obedience* is a ſign of *Hypocriſie:* To *ſtand perfect,* and to be *filled,* or *compleat in all* the *Will of God,* are joyned, *Col.* 4. 12. Indeed, the obedience of the beſt on Earth is but *Imperfect,* they come not up fully to any one of God's Commands; but though it be imperfect, it is not *Partial.* As *David* was for taking part with the whole Law of God, and every part of it, he would not have deſired any one Precept nulled, abrogated, Pſal. 119. 128. *I eſteem all thy Precepts concerning all things to be right.* Or as Dr. *Hammond* reads it, *All thy Precepts, even all I have approved.* Et vid. Annot. in loc. The Hypocrite cannot ſay ſo; he accounts ſome of them too hard, too ſtrict. If he allows of ſome Commands, yet he could wiſh others aboliſhed. The upright Man

is

is for one, as well as another, and *in will*, *desire*, *purpose*, and *endeavour*, he obeyeth all God's Commands, he does not allow himself in the breach, or contempt of any one known Command: And this is to *walk uprightly*, to do *according to all God's Commands*. 1 Kings 9. 4. *If thou wilt walk before me, as* David *thy Father walked, in integrity of heart, and uprightness, to do according to all that I have commanded.*—— As he that *believes any Truth* upon the Testimony of God in his Word, upon the same ground, for the same reason must believe the *truth of whatsoever* God hath said in his Word: So he that *obeyeth* in this, or that particular, because God hath commanded it, hath a *will to obey all* that God hath given in Command. Thus the upright Man's obedience to one Command, is upon a *general Ground*, common to all God's Commands. And hereupon he is *uniform* in his Obedience. But the obedience which the Hypocrite performeth, is upon lame, unsound Reasons, and *partial Grounds*; and so his obedience is lame, short, and partial, like the Grounds of it.

But attend well to this note I am upon. To walk Uprightly is to *walk in all the Commandments of the Lord*, as *Zacharias* and *Elizabeth* did, *Luk.* 1. 6. And so

(1.) The Upright Man hath a *respect to both Tables*. An Upright Heart is *another Ark*, where the *Tables* of God's Laws are kept, even both Tables. Those which God hath joyned, one after God's Heart would not separate. Such a one would *keep a Conscience void of offence both towards God, and towards Men*, (Act. 24. 16.) "Look what kind of "*honesty*,

" *honeſty* to Man that is, which is not accompani-
" ed with *Religion* towards God, the ſame (ſayes
" Mr. *R. Bolton*) is that *Religion* towards God,
" which is not attended with *honeſty* to Men. Both
" in one *predicament*, as he ſayes.

How can he be Upright before God, who does not make Conſcience of Duties to God? *Job was Perfect, and Upright, and one that feared God*, as we read, *Job* 1.1.

And further, Uprightneſs teacheth to make Conſcience of Duties towards Men. For which ſee *Job's* ſerious profeſſion of his Upright carriage, *chap.*31. So the Apoſtle ſayes, Heb.13.18. *We truſt we have a good Conſcience, in all things willing to live honeſtly.*

So the Upright Man is a *good Man.* Mic.7.2. *The good Man is periſhed out of the earth: and there is none upright among Men.* Pſal. 125.4. Thoſe that *be good*, and them *that are Upright in their heart*, go together.

The Upright ſet themſelves to follow the rule of the Word, which teacheth them to be *good in their Relations.* As Pſal.101.2. *I will behave my ſelf wiſely in a perfect way — I will walk within my Soul with a perfect heart.* The Upright Man will be a good Maſter. Or ſuch a one will make a good Servant, (if he be in that Relation.) *Obeying not with eye-ſervice*, but in *ſingleneſs of heart*, (Col.3.22.) not *purloyning*, *but ſhewing all good fidelity*, (Tit. 2. 10.)

The Upright Man is a *juſt Man.* Job 12.4. *The Juſt Upright Man* — He is juſt in his dealings. Uprightneſs, and *Injuſtice* are at great *odds* as can be, theſe will never agree while the World ſtands. Sincerity

Sincerum, quasi sine cerâ.

cerity will not *mingle* with fraud and deceit. The honeſt heart is for *honeſt dealing*. Such as are Sincere before God, will deal truly, ſincerely, fairly, candidly with Men. As there is an expreſſion, Judg. 9. 19. *If ye have dealt truly and ſincerely with* Jerubbaal, *and with his Houſe.* Such as *make a trade* of cozening, defrauding, wronging their Neighbours, let their pretences be never ſo fair, their courſe of practice will prove them falſe, unſound. How incongruous is it, to have *Jacob's Voice*, and *Eſau's rough hands*? Verily, *a cheating Profeſſour* is much worſe than a known *profeſſed Cheater*. And ſee Deut. 25. 13, 14, 15, 16. *Deceitful Weights*, and *deceitful Meaſures*, are the *inventions* of *deceitful Hearts*.

How many, that are enriching themſelves with the *wages of Unrighteouſneſs*? Such cannot ſay, as the Pſalmiſt, *Pſal.* 18. 23, 24. *I was upright before him —— Therefore hath the Lord recompenſed me according to my righteouſneſs, according to the cleanneſs of my hands in his Eye-ſight.* Nor are ſuch ever likely to have any evidence of their Uprightneſs, till they come to follow ſuch Counſel as that, *Dan.* 4. 27. *Break off thy Sins by Righteouſneſs, and thine Iniquities by ſhewing Mercy to the Poor.* As God *ſmites his hand* at *Mens diſhoneſt gain* (Ezek. 22. 13.) So will the Upright *deſpiſe the gain of oppreſſions*, or *deceits*, and *ſhake his hands from holding of bribes*, Iſa. 33. 15.

Yea the Upright Man is not only *juſt*, but *Merciful*, Pſal. 112. 4. Unto *the Upright* there ariſeth light in darkneſs: *he is gracious and full of compaſſion*, (as well as) *righteous*. So the *Merciful* and *Upright* are put together, and oppoſed to the *froward*, Pſal. 18. 25, 26.

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2. The upright Man would not *deſpiſe the leaſt of Gods Commands.* He is for keeping them, as *the apple of his Eye*, (as there is an expreſſion, *Prov.* 7. 2.) with all care and *tenderneſs*. His care is to *walk* circumſpectly, *exactly*. That *preciſeneſs* which prophane ſpirits deride, and ſcoff at, he ſees to be neceſſary. That ſuppoſing a Man to keep *the whole Law, excepting one Point*, which he *allows himſelf to offend in*, by contemning God's Authority therein, his Obedience would thus be proved unſound, and he be proved *guilty* in reſpect of *the whole Law*, (James 2. 10.) He thus deſpiſing that ſame Authority, upon which the whole Law depends. For one to allow himſelf in the *breach of the leaſt* of Chriſt's Commands, accounting it of little weight, that it was no matter, if he regard it not; this is enough to ſhut one *out of the Kingdom of Heaven*, Mat. 5. 19.

3. The upright Man (though he does not *deſpiſe*, and contemn the *leaſt* of God's Commands, yet he) *looks firſt* and *moſt* to the greateſt Commands: He has a ſpecial regard to theſe. As the contrary detected the *Hypocriſy of the Scribes* and *Phariſees*, that as ſtrict as they were in leſſer matters, yet they were groſly negligent of the greater, and more weighty, *Mat.* 23. 23, 24. To be very obſervant of, and *zealous about Circumſtantials*, but careleſs of more neceſſary Duties, and ſubſtantials of Religion, is one *ill-favoured mark* of an Hypocrite, whereby he may be known.

4. The upright Man has a reſpect to the *hardeſt Commands*, even to ſuch Commands as are moſt croſs to his Carnal intereſt, and Natural inclination. So this evidenced *Abraham*'s integrity, that

when God called for his *Isaac*, he *withheld not his Son, his only Son from him.* Thus (on the other hand) the unsoundness of the *young Man*, that was ready to boast of his obedience, was discovered. Mat. 19. 21. *If thou wilt be perfect* (Mark 10. 21. *one thing thou lackest*) *Go, and sell that thou hast, and give to the Poor* ..... *and come and follow me.* Christ knew his mind, how his heart was set upon the World, and to shew that his heart was not right, not he so *perfect*, as he took himself to be, he tried him with a Command, that was cross to his Carnal Interest, and to his special Inclination, which soon laid him open. As willing and forward as he seemed to know and learn his Duty, yet when he hears of *selling all*, and *taking up the Cross*, (Mark 10. 21.) he leaveth this *hard work* for others.

(12.) The upright Man carries *uprightly* in reference to *holy Duties.* Here

1. He has a care to engage *his heart* to approach to God. Thus his *Prayers* proceed not from *feigned Lips*, Psal. 17. 1. So he *praiseth* God with *uprightness* of *heart*, Psal. 119. 7. The Hypocrite thinks it enough to *draw nigh to God with his Mouth*, and *to honour him with the Lips*, Mark. 7. 6. *Well hath* Isaiah *prophesied of you Hypocrites, as it is written; This People honoureth me with their Lips, but their Heart is far from me.* The Hypocrite contents himself with a form of Godliness, with meer *Bodily Exercise.* The upright Man is a *true Worshipper*, one that *worshippeth God in Spirit, and in Truth*, (John 4. 23. Phil. 3. 3.) The upright Man takes not up with any outward Form, but laboureth for an *inward frame*, suitable to the Worship

ſhip he performs. 2 Chron. 29. 34. *The Levites were more upright in heart, to ſanctifie themſelves*, than the Prieſts. The upright Man looks not only to the *matter of Duty*, but to the *manner* alſo, how it is to be done.

2. The upright Man is not one *preſt* to God's Service, but a *Volunteer* in his Service. To ſerve God with a *perfect heart*, and *willing mind*, go together, 1 *Chron.* 28. 9. As we read of the People, 1 *Chron.* 29. 9. *Then the People rejoyced, for that they offered willingly, becauſe with a perfect heart they offered willingly.* As of *David*, ver. 17. *As for me, in the uprightneſs of my heart I have willingly offered.*—— The *Greek* word ἁπλότης, which properly ſignifies *Simplicity*, is oft uſed for *Freeneſs*, or *Liberality*. The ſimple and ſincere heart, is a *free heart*. It is free in God's Service, and accounts his ſervice perfect Freedom. The Hypocrite ſets to Duty as a *Task*, and *Burden*; he is glad when a duty is over. The upright Man's *heart is in theſe ways*. Holy Duties (that are means of ſpecial Communion with God) are his beſt *Meal-times*. Job 23. 12. *I eſteemed the words of his Mouth, more than my neceſſary Food.* Such would not know how to live without the Word, without Prayer, &c. The World could not hire them to lay Duties aſide, by all it has to proffer. True, the upright Man finds not at all times the *like chearfulneſs* in God's Service: But the *ſpirit is willing*, when *the fleſh is weak*. Or if his Spirit be ſometimes *ſtraightned*, 'tis his *burden* when it is ſo: And he prays to be *eſtabliſhed with a free ſpirit*. When he finds any liſtleſsneſs unto, and wearineſs in God's Service, it is a thing he is *weary of*. He has *little joy* in any thing, while he can-

not take *delight in God*, and his Wayes.

3. The upright Man has a *ſpecial reſpect unto God* in Duties. He looks moſt at God's Approbation. Having a *reſpect to every known Duty*, and having *reſpect to God in all*, are great ſigns of Uprightneſs. To look *ſtraight forward*, (Prov. 4. 25.) the Hypocrite *looks aſquint*. He has not a *right intention* of ſerving, honouring, and pleaſing God in what he does. The Upright looks moſt at God: The Hypocrite looks moſt at Men. He *does all to be ſeen of Men*, (Mat. 6. 5. & 23. 5.) The Hypocrite would think all his labour loſt, if he have not Man's applauſe, or approbation. He loves *the praiſe of Men, more than the praiſe of God*, (like thoſe *John* 12. 45.) The Upright little regard Man's commendation, or cenſure either: (As it was *a ſmall thing* with the Apoſtle, to be *judged of Mans judgment*) but he would account all loſt indeed, without God's Approbation, and Acceptance. He would not that his praiſe ſhould be of Men, but of God. He more *dreads* than *courts* Man's applauſe: Or if he finds himſelf ſometimes tickled, and taken with it, *in cool blood* he abhors himſelf for it. But if he may know, that God has accepted his Work, the Lord's [*Well done, good and faithful ſervant,*] would *do him good at heart.*

4. The upright Man is for *ſecret Duties*. He makes conſcience of them, delights in them. The Lord ſhall ſee his *Nathaniel's under the Fig-tree*, in their private Walks, in their Cloſets. He ſees them oft retiring themſelves. The Hypocrite, who is only for making a ſhew, cares not for ſecret Duties, which Men can take no notice of. If Conſcience will

will not let him alone, without doing ſomething here, yet he has no love to them, he is very ſlighty in them.

5. The upright Man is, not only for Duties that are *in faſhion* and credit among Men, but thoſe that may expoſe him to Scorn, or Perſecution. As *Daniel* would hold on *Praying*, and *giving Thanks* to God, when it was likely to coſt him his Life, *Dan.* 6. 10. The upright Man ſtudies the *Point of his Duty*, more than his own *ſafety*.

(13.) The upright Man is an *humble* Man. Such as walk uprightly, alſo walk humbly, (*Mic.* 6. 8.) Though *Uprightneſs* and *Perfection* are oft made all one in Scripture, yet the Upright have only a *perfection of Parts* here: but as to *Degrees*, they ſtill find great imperfection in themſelves, that humbles them. As the Apoſtle, *Phil.* 3. 12. *Not as though I were already perfect.* The more Gracious, the more Humble: As the *higheſt Stars* ſeem leaſt. None are ſo ſenſible of the leaſt ſinful warping, or ſtepping awry, it troubles none ſo much as thoſe, whoſe greateſt care is to walk Uprightly. There is a *Generation that are pure in their own Eyes, and yet are not waſhed from their Filthineſs*, Prov. 30. 12. *Behold, his Soul which is lifted up, is not upright in him*, Hab. 2. 4. "*Hypocrites* (as a ſound Di-
"vine ſays) is but the *off-ſpring of* Mr. *Bax.*
"*Pride.*

(14.) The upright Man is one that *walks by Faith*, walks in the Name of the Lord, (*Zech.* 10. 12.) We can walk, and *ſtand upright* no longer than we are ſtrengthened by him: And it is Faith that fetcheth in ſtrength from him. Cant. 8. 5. *Who is this that cometh up from the Wilderneſs, lean-*

ing upon her Beloved. Upright Souls ſee a neceſſity of the Grace and Aſſiſtance of Chriſt, and ſo lean and depend on him.

(15.) The upright Man is *ſteady and even* in his Courſe. But Hypocriſie is a cauſe of unſteadineſs, of inconſtancy. *Pſal.* 78. 8.— *A Generation that ſet not their heart aright, and whoſe ſpirit was not ſtedfaſt with God.* And ver. 37. *Their heart was not right with him, neither were they ſtedfaſt in his Covenant.* The Hypocrite is good only by fits. He is in a *good Mood* ſometimes; but it is ſoon over. This will not prove one upright, to take a right ſtep, or two: But we muſt be upright in the Way, and upright in our general Courſe. Pſal. 106. 3. *Bleſſed are they that keep Judgment: and he that doth Righteouſneſs at all times.* [*At all times*] when *alone*, as well as while in company with the Good: at *home*, and abroad: On our own Days, as well as on the Lord's Day: In *Proſperity*, and Adverſity: Not only when Righteouſneſs is applauded, and encouraged, but when it meets with the ſevereſt checks, and greateſt rubs. The upright, though they may ſometimes *ſtumble in the way*, or ſtep aſide, through Frailty; yet they do not *wickedly depart from it*, through falſeneſs of Heart, and baſe Treachery. The *ſettled bent* of their Hearts, and ſo the *general courſe* of their Lives, is right.

(16.) The upright Man is *ſtriving after*, and growing up towards *full Perfection*. The *Righteous ſhall hold on his way: And he that hath clean Hands wax ſtronger and ſtronger.* Thus the Way of the Lord is ſtrength to the Upright. And his Word does good to the Upright, *Mic.* 2. 7. It is an *ill ſign*, when one is at a conſtant ſtay in Religion.

When

When one holds on *in a round of Duties*, without going forward. And commonly Hypocrites go out at last in a *stinking snuff*. But the *Path of the Just is as the shining Light, which shineth more and more unto the Perfect Day*, Prov. 4. 18. *Such are pressing towards the Mark*, Phil. 3. 14, 15.

Of Zeal.

Tit. 2. 14.

A peculiar People, zealous of good Works.

Ζηλωτὴν καλῶν ἔργων, *accensum studio bonorum operum*, (as *Beza*) *fervently given unto good Works*, (as in our old English translation.)

Zeal is a word of various acceptation. In general, it signifies *heat*, and *fervour*. From ζέω, *ferveo*, In Heb. 10. 27. there is πυρὸς ζῆλος, which we read *fiery indignation*, in our old Translation, *violent Fire*.

This Word is transferred to the heat, and fervour of the Spirit and Affections, which is of diverse kinds. As

1. There is a *natural Zeal*. As some naturally

are of lively, active spirits, full of mettle, (as we use to say.) *Luther* seemeth to have been naturally of such a temper. As *Bucer* said of him, *Nihil in eo non vehemens.* What an happy thing it is, when such a temper is guided, and acted by Grace. Ordinarily such will do more for God.

2. There is a *carnal Zeal.* We find *emulations*, among the works of the Flesh reckoned up, *Gal.* 5. 19, 20, 21. In the Greek ζῆλοι. And the Apostle *James* condemns ζῆλον πικρὸν, a *bitter Zeal*, Jam. 3. 14. *Envy* is a kind of Zeal; but not of the right kind. It is *bitter* Zeal. It is a sort of *wild Grapes.*

There is a *Blind* Zeal. Such as Idolaters, Papists, Persecuters may be acted by. A blind Zeal, when Men are Zealous in a false way, and Zealous against the Truth. Taking *light for darkness*, and *darkness for light.* Calling good evil, and evil good.

There is a *superstitious*, extravagant, and *erratick* Zeal, when Men are Zealous about such things, where it would be a vertue to be cool and moderate.

And there is an *Hypocritical* Zeal, when Men have, or seem to have great Zeal for the Truth, and against Errour, and falshood; but it is only for self-respects, and *carnal ends.* Thus *carnal* Zeal moves in a *large Sphere*, takes a great compass.

3. There is a *Spiritual Zeal.* A being zealous of good Works indeed, and zealous for God, even for his sake. An holy Zeal. This is both commanded, Rev. 3. 19. *Be zealous.* And commended, Num. 25. 11. *Phinehas the Son of Eleazer hath turned my wrath away* (while *he was zealous for my sake.*) So this Zeal should not go unrewarded.

Many commend lukewarmness *and indifferency in* [illegible] *Religion,*

Religion, under the terms of *Moderation*, Prudence, and Discretion. But Christ and the World are not of a mind. A *lukewarm* temper the Lord cannot endure. Rev. 3. 15, 16. *Because thou art luke-warm, and neither cold nor hot, I will spue thee out of my mouth.* But as Bishop *Hall* observes, (*Vol.* 1. p. 903.) "The "goodness of God winks at the *Errors* of honest "Zeal, and so loveth the *strength* of good Affections, "that it passeth over their *Infirmities*. Again, (*ib.* "p. 938.) "He Pardoneth the *Errours* of our *fervency*, rather than the *indifferencies* of *lukewarmness*."

Indeed where there is *no Zeal* for God, there is *no Love* to God. *Qui non Zelat, non amat.* Where there is *Life*, there will be some *heat*. Here τὸ ζῆν ἐν, τὸ ζέειν, to be spiritually *alive* and to be *lively*, are not more alike in sound, than really akin. Zeal in one degree or other is as inseparable from spiritual Life, as heat is from fire. It is true, as every sincere Christian is not a *Nathaniel* for degree and measure of Sincerity, and plain-heartedness; So neither is every such Soul a *Moses*, a *Phinehas*, an *Elias* for Zeal: Yet *the Kingdom of Heaven suffers violence, and the violent take it by force*, Mat. 11. 12. And it is one property of Christ's redeemed ones, his *peculiar People, to be zealous of good Works.*

This holy Zeal, of which I am to speak, (as was said of *Uprightness*, and *Sincerity*) is not any distinct, *particular Grace*; but a *modus*, or *respect* of other Graces. Though some define it as a *compound of Love and Anger.* (*Zelus est affectus ex amore & irâ mixtus, cum scil. irascimur ei, à quo laeditur id quod amamus.*) Yet I cannot so confine it. There must *be Zeal* accompanying our *Repentance*, 2 Cor. 7. 11. And Zeal in our *Love*. We must *love fervently*, 1 Pet. 1.

22.and 4.8. And it is the ſymtom of corrupt times, when *love waxeth cold*, Mat. 24.12. Zeal is the *ſpritely vigour*, and activity of all Grace, the *ardor* of all the Affections, with the earneſtneſs and intention that is in all ſpiritual actings. Indeed the *chief heat* of it is *in the Spirit*, (τῷ πνεύματι ζέοντες, Rom. 12. 11.) This *Fire* is burning in the gracious Heart, in the ſanctified Will and Affections; yet its *heat* is further diffuſed into the Converſation. All our Spiritual *Sacrifices* muſt be *offered* up with this *Fire*. *Fervent in Spirit, ſerving the Lord.* Prayer muſt be Zealous, *fervent Prayer*, Jam. 5. 16. Col. 4. 12, 13. Miniſters muſt Preach *zealouſly*, as Apollos, Act. 18. 25. None are allowed to do the work of the Lord negligently, remiſly. There muſt be Zeal in hearing the Word. Here our *hearts* ſhould *burn within* us, as *Luk.* 24. 32. we ſhould be zealous in reproving, as *Gal.* 2. 11. Yea, no good work is *well done* without Zeal. We muſt be *zealous* of, and zealous in good Works. Its not enough barely to do good Works: but we muſt be earneſt upon it, and vigorous in the *Work*.

Queſt. But how ſhall we know whether our Zeal be right.

Anſw. (1.) True *Zeal* is *guided* by a *right Judgment*, a judgment regulated by the Word. To allude to that, Iſa. 4. 4. *The ſpirit of judgment* muſt go along with the *ſpirit of burning*. A blind, ignorant, raſh Zeal is not good, nor will it prove ones eſtate good. Such a Zeal *Paul* had, while a deſperate Perſecuter, *Act.* 26. 9. which afterwards he ſaw to be fury, and *madneſs*, rather than *Zeal*, *v.* 11. This made him *Mad* once: not his *learning*, (as *Feſtus* would have had it, v. 24.) ſuch a Zeal the carnal, unbe-

unbelieving Jews had, *Rom.* 10.2. Let Men be never ſo zealous in their way, if it be not God's way, their Zeal *runs waſte.* God is not honoured, but diſhonoured; not well pleaſed, but diſpleaſed with that Zeal, which is not according to his Word. To be zealous for what he hath not commanded, and much more, to be zealous for what he hath forbidden; to be zealous againſt what he allows, and much more to be zealous againſt what he approves, and commandeth, is contrary to his Will, Intereſt, and Honour. This is not in a true account, Zeal *for God*, but rather againſt him. That Zeal, which is not according to knowledg, which is not guided, and warranted by the Word, hath an *errour in the foundation.* It hath nothing to difference it from the Zeal of the groſſeſt Idolaters in the World. A Papiſt may be heartily zealous in his way, zealous to promote his Religion, and gain Proſelytes to it, zealous againſt the ſoundeſt Chriſtians, crying out againſt ſuch, as dangerous Hereticks, wiſhing that they might come to their old work again, to burn ſuch as Hereticks. In this his Zeal he may follow his judgment, thinking he ſhould *do God good ſervice*, as Joh. 16. 2. even in perſecuting the faithful to the death, if it was in his power, when (alas!) he is miſerably miſtaken. This will not juſtifie any in their Zeal for Idolatry, that they think God beſt ſerved, moſt honoured that way. This will not warrant any in their rage againſt the Saints, and Servants of the moſt High God, that they take them to be Hereticks, or Hypocrites. But they ſhall find, it was their duty to have informed themſelves better, and not to *condemn the righteous*, and not to *call good evil.* The Devil, that cannot

endure, but is an utter enemy to right Zeal, is ready to promote a falſe, blind Zeal all he can. He is never weary of *blowing this coal.* This (he knows) would do him *Knights ſervice.* He cannot but account ſuch his beſt ſervants, who are zealous in his ſervice. Such do as much as can be, to *credit his Cauſe*, who put the honourable title of [*Zeal for God*] upon the ſervice they do his grand enemy. Such fight againſt God, while they carry his *Colours.* blind Zeal is a piece of the greateſt diſſervice to the intereſt of God, and Religion. Sometimes blind Zeal fights with a *ſhadow*, ſtrikes at a Sign-poſt; but letteth the enemy quietly paſs by. And which is worſe, it ſometimes falleth foul on thoſe whom it ought to defend. A Man acted with Blind Zeal is like one that *ſhoots at Rovers*, who is more likely to do miſchief than *hit the Mark*: or like one that fighteth *blindfold*, ſtriking Friends, as ſoon as Foes. What ſad havock, what woful work hath blind Zeal oft made in the Church? Even like *a violent Fire*, that getting head, layeth all waſte before it. The Devil has no *ſtiffer prop* to uphold his Kingdom, and no fiercer engine of Perſecution, or battering Ram to employ againſt the Kingdom of Chriſt.

Therefore let not any pleaſe themſelves in this, that they are *Zealous* in their way, when (perhaps) they are *out of the way.* And if ſo, the *more haſte, the worſe ſpeed.* Zeal in a falſe way caſts Men more behind. No Offering acceptable to God without Fire; yet to offer *ſtrange-Fire* here is very perillous. And that is not *Fire from Heaven*, where there is *heat* without *Light.* Where theſe go alone, either *Heat without Light*, (Zeal without Knowledg) or

Light

Light without Heat. (Knowledg without Zeal) it is ſadly ominous: but where they go together, very comfortable.

Are you zealous? but who, and what are you zealous for? And what is your Zeal againſt? *I have been very zealous for the Lord God of Hoſts*; (ſays Elijah) *becauſe the Children of Iſrael have forſaken thy Covenant, thrown down thine Altars, and ſlain thy Prophets*, &c. 1 King. 19. 14. Is thy Zeal againſt Sin indeed? So that thou canſt not indure to ſee God diſhonoured, his Worſhip neglected and contemned, his Truth oppoſed, his Saints and Servants evil intreated, &c. Is thy Zeal for that which is good? Gal. 4. 18. *It is good to be zealouſly affected alwayes in a good thing.* The Apoſtle *Paul* was very zealous before his Converſion, but *of the traditions of his Fathers*, Gal. 1. 14. Many have a Zeal, but for their own fancies, and private opinions. Oh what pitty is it that *ſuch ſpirits* ſhould *evaporate*, and be loſt! Let a Man's Zeal be never ſo hearty, if the *Mettal* have not a *right ſtamp*, it is not *currant*.

"Zeal, unleſs it be rightly guided, (ſayes learn-
"ed *Hooker*) "when it indea-
"voureth moſt buſily to pleaſe *Eccl. polit. l. 5.*
"God, forceth upon him thoſe §. 3. p. 190.
"*unſeaſonable Offices*, which
"pleaſe him not. For which cauſe, if they who this
"way ſwerve, be compared with ſuch as are ſin-
"cere, ſound and diſcreet, as was *Abraham* the *friend*
"*of God*, the ſervice of the one is like unto *flattery*,
"the other like the faithful *ſedulity* of *friendſhip*.

(2.) Right Zeal *burns within*, before it *flames out*. Hypocrites can be hot in their expreſſions, but are not *fervent in ſpirit*. *Hot in the Mouth*, but cold at Stomach,

Stomach, *cold at Heart.* Like *Glow-worms*, fiery in appearance, yet really cold in themſelves. Blind Zeal is *ſtrange Fire*; an hypocritical fained Zeal is *falſe Fire.* But true Zeal is not *all in ſhew*, though it will ſhew it ſelf. It lieth chiefly in the fervency and intention of the Spirit, and Affections. The *life* of Zeal is in *the Heart.* As when the Apoſtle *Paul* was at *Athens*, ſeeing the City wholly given to Idolatry, *his ſpirit* was *ſtirred* in him, and this ſtirred him up to diſpute, and Preach againſt their Idolatry, *Act.* 17.16. *&c.* As *Ezekiel's* hearers *with their mouth ſhewed much love*, (Ezek. 33.13.) it is poſſible, that many in their outward expreſſions may ſhew much Zeal, declaiming freely and often againſt the Sins of the Age, as the horrible increaſe of Prophaneneſs, growth of Popery, *&c.* and may ſeem to bewail the woful declining ſtate of true Piety amongſt us: but are our hearts deeply touched, and affected with the ſenſe of theſe things? Surely, that Zeal which is only *from the teeth outward*, is not true, but feigned.

(3.) True Zeal hath reſpect to God, it *pointeth* towards God. As Fire aſcends. *Sparks fly upwards.* That is not right Zeal, which is flaſhy, vain-glorious, in pretence for God; but really for ſelf. To pretend Zeal for the Lord, (as *Jehu* did) but really to deſign, and aim at ſelf-applauſe, and ſelf-advantage, this is to mock God, or this is but to *flatter* him. And certainly, that God which ſearcheth the heart, will put a difference betwixt ſuch *flatterers*, and his *true friends.* They that have a true Zeal for God, will ordinarily *prefer God's Honour and Intereſt* before their own concerns. True Zeal is accompanied with *ſelf-denial.* Such can be zealous for

for God, when they are like to ſuffer for their Zeal. They could better endure to ſuffer themſelves, than that the Truth ſhould ſuffer. They could take it more patiently, to be reviled themſelves, to have *their names caſt out as evil*, than that the good wayes of God be *evil ſpoken* of.

(4.) True Zeal will *burn alone*. As *Eliſah was zealous for the Lord God of Hoſts*, even when he ſeemed to himſelf to be *left alone*, when he knew not of one, that would take his part, 1 *Kings* 19. 10. As the Apoſtle *Paul* could not but expreſs his Zeal for God at *Athens*, when he had none to back him, *Acts* 17. *Come, ſee my Zeal for the Lord*, ſays *Jehu*, 2 Kings 10. 16. An Hypocrite is not well pleaſed if he have not ſome to take notice of his Zeal, ſome that will applaud him for it. His Zeal in a good cauſe is ſoon *cooled*, if he have not ſome about him, ſuch as would encourage, and help to *blow it up*. Whereas true Zeal will burn ſtill, when there are none about it but ſuch as endeavour to *blow it out*. As *Lot's Soul was vexed from day to day* (in Sodom) *with their unlawful deeds*, 2 Pet. 2. 8. If a Zealous Chriſtian hath his lot caſt in a wicked prophane Place, or Family, even there will his Zeal be breaking forth. True Zeal will not be ſmothered, or put out with the coldneſs, and deadneſs of others about it; but rather uſeth to be more excited, and intended: As Fire burns hotteſt in cold froſty Weather.

(5.) True Zeal is *not Partial*, but would appear for all that, wherein God's Honour and Intereſt lieth. It is as *Extenſive*, as ſincere and ſound Obedience. It is *Quantitas intenſiva obedientiæ*, according to Dr. *Ames*. Thus to be *Zealous of good works*, in

in the *whole kind* of them, ready to promote any good Work, earneſtly deſirous to *abound in every good Work*, would ſhew our Zeal to be right. But a *partial* Zeal, as a partial Obedience, is not right. As *partial heats* in the Body are no ſigns of good Health. To be Zealous for *works of Charity*, but no friends of Holineſs, and true Piety: Or to ſeem forward for *pious Exerciſes*, but to be careleſs of other *Moral Duties*. To be negligent in the duties of our particular Callings, and Relations, cannot be right. True Zeal in a *Magiſtrate*, will make him active for God, as a Magiſtrate, as *Nehemiah* was. True Zeal in a *Miniſter*, will make him diligent in the work of his Miniſtry. Like *Apollos*, who *being fervent in Spirit, ſpake and taught diligently the things of the Lord*, Acts 18.25. True Zeal in the *Maſter of a Family*, will make him Induſtrious in his Place, To inſtruct his Houſhold in the Way of the Lord, and to engage them in God's Service; after *Abraham*'s example. Yea, one that is truly Zealous of good Works, will act *uniformly*: Not be hot in Prayer, Hearing, Conference; and Cold and Heartleſs, as to other Duties.

(6.) True Zeal ſets *againſt all Sin*, as it is diſcovered. This will cauſe ones Blood to riſe againſt Sin. So a Man will be ready to reprove, and ſhew his diſlike of Sin, as he has opportunity. So he will endeavour in his Place, according to his Power, to oppoſe Sin, to prevent, ſuppreſs it. True Zeal will make a Man an enemy to Sin, whereſoever he ſees it, whereſoever he meets with it. To appear very forward to condemn the faults of an Enemy, of ſuch as bear no good will to us; and to bear with Sin in our Friends, in ſuch as are

nearly related to us, this is not right. True Zeal would make one like *Levi*, in God's Cauſe, *Who ſaid unto his Father, and to his Mother, I have not ſeen him, neither did he acknowledg his Brethren, nor knew his own Children*, (Deut. 33. 9.) As *Aſa* would not bear with Idolatry in his own Mother, 2 *Chron.* 15. 16. In the trial of your *Love*, obſerve its working *at a diſtance*, as this will better appear, in its workings towards thoſe that are fartheſt off, in its being extended to Strangers, Enemies; than in its workings towards Friends, and Relations, that are near you. But in the trial of your *Zeal*, on the contrary, eſpecially obſerve how it worketh *near hand*. To condemn Sin in others, but to indulge, and ſpare our own Sins, is not right. "Some are ſo Zealous againſt others "Offences, (as *Bernard* ſays) that "they might ſeem to hunger and "thirſt after Righteouſneſs, if they "had the ſame judgment alſo of their own Sins: "But now *a weight, and a weight*, (as he alludes) is "an abomination to the Lord. True Zeal would leaſt endure Sin in its *own Territories*. As Fire has moſt power on what is next it: Zeal where it is in truth, will be *firing out* ones own Corruptions. *Like an Hearth of fire among Wood, and like a Torch of fire in a Sheaf.* As the Pſalmiſt ſays, *My Zeal hath conſumed me*, Pſal. 119. 139. So Zeal will be conſuming ones Luſts. Are we *ſalted with this Fire*, according to the expreſſion, *Mark* 9. 49? A truly Zealous Chriſtian has the greateſt indignation againſt his own Sins, and is moſt forward to take *revenge* on himſelf, and them, (2 *Cor.* 7. 11.) And he would not ſpare one of his Sins. *Jehu de-*

De Adventu Dom. Ser. 41

ſtroyed Baal out of Iſrael: yet this ſhewed his Zeal was not right, that *he departed not from the ſins of Jeroboam*, he was ſtill for the *Golden Calves*, 2 Kings 10. 28, 29. A reſolved indulgence, and allowance of any known Sin, and true Zeal, are inconſiſtent.

(7.) A right and regular Zeal is *moſt vehement* in the *greateſt Matters*. As Fire, the groſſer the ſubſtance that it takes hold, and feeds upon, the hotter it burns. True Zeal is more for plain and neceſſary Duties, than for any diſputable point, or matter of Controverſie. So likewiſe it riſeth againſt Sin, according to the quality, and aggravations thereof. What one noteth, to have always been the *Hypocrites guiſe*, is the *genius* of falſe Zeal, *ſcil.* "To neglect the greater Du-"ties, and to affect the obſervation of the leſs, to "prefer *Circumſtances* before the *Subſtance*, and "Ceremonies before the works either of Piety or "Charity; to place the height of their Religion, "either in obſerving, or urging Ceremonies, or "contrariwiſe in inveighing againſt them. Obſerve it, to be more Zealous for, or againſt a *Ceremony*, than for the weightieſt and moſt *ſubſtantial Duties*, or than againſt great and foul Enormities; to be more Zealous about ſome *diſputable Point*, and Opinion, (wherein ſound Chriſtians may have different apprehenſions) than for main *matters* of Faith and Godlineſs, matters *eſſential* to true Chriſtianity, (wherein all that are Chriſtians indeed muſt agree, both as to Belief, and Practice) is no good

Ignis in materia denſiori acriùs urit.

Dr. Downam, *on Pſal.* 15. *p.* 33.

good ſign. You would not take him for a wiſe, and careful Builder, that laid the greateſt weight on the weakeſt part of the Wall: So it muſt be *indiſcreet* Zeal, or worſe than indiſcreet, which is more for unneceſſary Opinions, than for the moſt *ſubſtantial* Duties, and *fundamental* Truths. Is that true Zeal for God? Or rather is it not a *ſelfiſh* Zeal, which is for ones own Opinions, neglecting thoſe things, which make moſt for the Honour of God, and wherein the *main intereſt* of Religion lieth? Though many *warm* themſelves at theſe *Sparks*, many comfort themſelves that they are Zealous in their way, for their own Parties, and Opinions, yet in the end they may *lie down in ſorrow* for it.

But ſome will ſay, Would you not have us Zealous for the Truth, and in the Cauſe of God? Anſwer, 1. It concerns you to be well aſſured, that it is *God's Truth* you are Zealous for. How many that take their own private conceits for Divine Truths? 2. All Truths are not of *equal importance*. And though the leaſt Truth may not be *denied*, or oppoſed; yet leſſer Truths may be *ſilenced*, and concealed, when a Zealous contending for them would be to the wrong and prejudice of far greater and more neceſſary Matters. That is not to *defend*, but to betray the Intereſt of God, and his Truth, when Men care not *perdere ſubſtantiam propter accidentia*, to loſe the ſubſtance of Religion for Accidents, and Circumſtances. And that is *Erratick* Zeal, and Miſchievous, like *Fire out of its place*, when Men are ſo hot and earneſt in contending about leſſer Points, that they themſelves neglect, and do what in them lieth to hinder

others minding the *main of Religion*. Zeal (like Fire) in its proper place, is of great use and benefit: But out of its place, very dangerous and destructive. And remember, Sirs, that true Zeal for God, is most for those Truths, and Duties, wherein the great interest of Religion lieth: And is most against such things, whereby God is most dishonoured, the Gospel obstructed, Religion most wronged, discredited, &c.

(8.) Right *Zeal* is joyned with Christian *Moderation*, is for Christian Concord. One of a truly zealous Spirit, is also of an healing, *closing Spirit*: is of a *publick Spirit*. Right Zeal is more for the *common interest* of Religion, than for *private* Opinions. It is no *Firebrand*, no *Incendiary* in the Church. It is moved at what it sees amiss, it is for Reformation; but will not hurry Men upon disorderly actings in their passionate sense of Disorders. It is against *extreams* on both Hands. Passionate Transports, and rash heady Courses, are not the effects of an *holy*, but of a *bitter Zeal*. Right Zeal keepeth within due compass. It is for *Edification*, not for *Destruction*. It is for Peace and Unity. It is for Sodering and Cementing, not for Separating such as should Joyn. As Fire, though it *separate Heterogenials*, *congregates Homogenials*: Yea, it will melt divers Metals into one Lump. True Zeal is not for *perverse Disputings*, tending to Strife; but for *godly Edifying in Faith*. It is not for kindling Dissentions, or causing Offences and Divisions amongst Christians; but is moved with great Grief at the sight of such things. (As the Apostle, *Who is offended, and I burn not?*) It is for *maintaining* the *unity of the Spirit in the bond*

bond of Peace. And they that are more zealous to maintain some *By-opinions*, than to maintain Union and Communion with their Fellow-Christians, are quite *besides the Mark.* The Churches Peace, and Edifying one another in Love, are far greater Matters, than any unnecessary Opinions, which too many too zealously contend for. Yea, *Unnecessary*, is too good a word for some of them; I should have said, *unsound Opinions.* O that the Guilty here would seriously consider, whether it would not be more for the Honour of God, the Credit, and Interest of the Gospel, and the securing of true Religion amongst us, to joyn with their Fellow-Christians, so far as they can, to hold together, to their mutual help, strengthening, and encouragement; than to be so hot for their Opinions, which if they were *true*, yet are far *remote from the Foundation*, and so far from being necessary to Salvation, that not one of hundreds that are saved, and now in Heaven, was ever of their Way and Opinion here. To be so *rigid in their Way*, to carry, as if all were unfit, and unworthy for them to hold Christian Communion with, that come not over to such Opinions of theirs; alas! this is *Wild-fire*, not true Spiritual Zeal. And verily, I cannot think of any thing, that will probably more harden, and encourage *Papists* at this Day, than the sad Rents and Dissentions amongst *Protestants.* As he said, *Is not the hand of* Joab *in all this?* So it is probable enough, the Heads of *Jesuites* have been in this. *Divide, & impera.* They know, a Kingdom divided against it self, is not likely to stand long; and hope to raise themselves on our Ruines.

(9.) That is right Zeal, when we are more moved with *Indignities* offered unto God, than with any *Injuries* done to our selves. When we are more zealous in *God's Cause*, than in *our own*. We find, *Numb.* 12. 1, 2. Miriam *and* Aaron *speak against* Moses, *yet he* seemed not at all concerned for himself: We find not any reply that he made. He was *meek in his own cause*. Whereas upon sight of the Peoples Impiety, their Idolatry, in the Cause of God he was presently *all on a flame*. His *anger waxed hot*, Exod. 32. 19. To be mild in our own cause, but zealous in God's, is a sign, that we are indeed zealous for God. As it is a sign of the contrary, when we are remiss as can be, unmoved, unless when our own Interest is wrapt together with God's Interest. As most Parents and Masters can bear it well enough though Children fail never so grosly in respect of the Duty that they owe to God, though Servants plainly neglect, and contemn God's Service; They can bear with their Impiety, with their taking God's Name in vain, with the prophaning of his Day, &c. And yet many times they are *all Fire and Tow*, if such do but fail in point of good Manners to them, if they be not very observant of them, and their commands. Now it is true, the least Irreverence towards Parents, and so negligence in Servants, are Sins against God. But if upon that account you are most moved, and displeased, then you will be displeased at other Sins as well; and more displeased at greater Sins, than you are at these. You will be *zealous for God*, when *Self* is not so much concerned.

(10.) Right Zeal for God is joyned with *real Love*,

Love, and *true compassion* towards Men, towards Sinners. Thus while we hate their *Sins*, we should yet love, and heartily wish well to their *Persons*. While we cannot *bear with them that are evil*, in that which is evil; yet we should be glad to do them good, and glad indeed, if by any means we might be helping to make them better. As great Enemies as the *Jews* were to the Gospel, and to the Apostle *Paul*, yet he could not but pity them, and his *hearts desire and prayer to God* was for them, that *they might be saved*, Rom. 10. 1. Zeal against Sinners hath *anger, and grief* in it; not hatred. As in the Apostle, 2 *Cor.* 12. 21. True Zeal desires their Conversion, rather than Confusion: And would rejoyce more in their Reformation, than in their Ruine. Our Saviour checked the *furious Zeal* of the Disciples, when they would fain have been *calling down Fire from Heaven*, to consume those poor Creatures that would not receive him. *Ye know not what manner of Spirit ye are of*, Luke 9. 54, 55. They were too hasty: at that time a *spirit of Revenge* was stirring in them, which was not *Elias*'s spirit.

(11.) True Zeal is *for expedition* in God's Service. As *Phinehas*, who was zealous for God could not *sit still*, when he saw God so greatly Dishonoured, *Psal.* 106. *Then stood up Phinehas*, and executed Judgment. [*Then stood up Phinehas.*] The word may import his *readiness*, and *forwardness* to appear for God against Sin, as occasion was then offered. So *Nehemiah* testified against the Merchants, that had lodged but once or twice without

Ignis est maximè actuosus, & maximè mobilis.

Jeruſalem under the Wall on the Sabbath, threatning to clap them up. If they *did ſo again*, he *would lay hands on them*, Neh. 13. 20,21. So *David*, Pſal. 101.8. *I will early deſtroy all the wicked.* Though it may point at the uſual time of ſitting in Judgment, *in the morning*; yet withal it may import, that he would not be delatory in the work. Thus Zeal will ſet Men *early* on work for God, will make Men quick and ſpeedy in giving check to Sin, as they have power, and opportunity to put a ſtop to it as ſoon as they can. Sinful ſluggiſh demurs, delays, *put-offs*, are contrary to the nature of true Zeal. So a liſtleſneſs to Duty, is no ſign of Zeal. It is *cold* that *benummeth.* So it is a ſign of the want of Zeal, a ſign of extream coldneſs, when we *cannot find our hands*, to turn them to any good work, when we are like the ſlothful, (Prov. 19. 24.) that *hides his hand in his boſom.*

(12.) True Zeal makes ſouls, as forward unto, ſo free, and lively in God's ſervice. What a Man does zealouſly, he does very heartily. To be *zealous of good Works*, is not barely to do ſome good Works, but it further implieth earneſtneſs, alacrity, and *fervency of ſpirit* in the doing of Good Works. To *pray with Zeal*, is more than *ſaying a Prayer*: it is no leſs than to be *fervent in Prayer*, to pray earneſtly. To be zealous in works of Charity, is not meerly to give to ſuch that ſtand in need; but to give willingly and freely, Like thoſe of *Macedonia*, (2 Cor. 8. 3.) that *were willing of themſelves*: That needed no ſpurring on. What the Apoſtle ſayes of *Love*, 1 Cor. 13. 4. It is *kind*, bountiful; this may well be ſaid of *Zeal*, which is the *fervour of Love.* Zeal is bountiful; at leaſt in *will*, and *deſire.* Cold has a

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condenſing, and contracting quality: but *heat rarifies*, and extends. So Zeal in the Heart *enlarges* it. A zealous Chriſtian would not ſerve God at an *ordinary rate*, he deſires to *abound in the work of the Lord*. The *flame* will be mounting upwards: A zealous ſpirit is a *raiſed ſpirit*, raiſed in God's Service. But a cold dead heart is ſtill bearing downward. We read of *Jehoſhaphat*, that *his heart was lifted up in the wayes of the Lord*, 2 Chron. 17.6. So one of a zealous ſpirit never thinks he does enough for God. He will deſire ſtill to ſerve him more, and to ſerve him better.

(13.) True Zeal *gives courage* in the Cauſe of God, filleth the Soul full of reſolution for God. And indeed that may be the meaning of *Jehoſhaphat's heart being lifted up in the wayes of the Lord*. A *zealous* Spirit is a *magnanimous* Spirit. An holy Zeal is indeed *Cor fortitudinis*, the *Whetſtone of Valour*. As *Eſther's* Zeal for God, and his People, put courage into her, (though ſhe might naturally be timorous, as is common to her Sex.) What an *heroick reſolution* was there, Eſth. 4.16. *I will go in unto the King; and if I periſh, I periſh*. If we have no Spirit, no Courage, to appear for God, his Truth, and Wayes, ſure, we have no Zeal for them. Indeed of all things Sinners are moſt offended at holy Zeal. They that have nothing to ſay againſt Chriſtian Meekneſs, or Charitableneſs, and ſome other Graces; yet can ill endure the heat of Godly Zeal. O it is ſcorching, and tormenting to them! Here they are ready to cry out *Fire, fire*, as one ſays. This oft puts them into a great combuſtion. Yet true Zeal will break thorow oppoſition. *Many Waters cannot quench Love, neither can the Floods drown it*. The like may be

be ſaid of Zeal. It is not quenched, or cooled; but oft more intended and increaſed, when others would diſcourage it.

(14.) True Zeal, that is a cauſe of ſuch courage and reſolution for God, that giveth confidence and boldneſs before Men, yet is joyned with *Humility* and *Holy Fear* and Trembling before God. One gracious diſpoſition is not contrary to another. And true Zeal is not *blown up* with high thoughts of ones ſelf, but with *high thoughts of God.* The Dread and Reverence of the *moſt High*, of an infinitely Glorious and Holy Majeſty, promotes true Zeal for God; helpeth to *ſet an edge* upon it, and *ſteeleth* the Soul with an holy boldneſs, *hardeneth* it againſt a baſe carnal fear of Man.

Mr. Vines. But it is not right, when (as one ſays) Zeal that ſhould *eat us up*, is *eaten* up of Pride.

(15.) Right regular Zeal will more diſpoſe, and fit us for our Work and Duty; not take off from Duty, or tranſport into Sin. That is not Zeal, but *diſtempered Paſſion*; it is not from Grace, but from the workings of Corruption, when we are *diſcompoſed* and unhinged,

(16.) If we have true Zeal for God, it will be *a joy* to us, to ſee any zealous and active for God. As on the other hand it will be our great grief, to ſee Men generally cold, indifferent, lukewarm in Religion. To ſee others regardleſs of God, and of the intereſt of true Religion, will move our diſpleaſure and indignation. But it will not offend us, to ſee any acted with *regular Zeal* for God. Indeed the Apoſtle did, and would *rejoyce, that Chriſt was Preached*, though ſome preached Chriſt *out of envy*,

envy, Phil. 1. 15, 18. How much more would he have rejoyced, to have ſeen as good proof and evidence of their *pure Love* and *Zeal*, as he ſaw of their *Envy*, carrying them out in the work. If we are truly zealous for God, we ſhall be taken with thoſe whom we ſee, or hear to be zealous for him, our *hearts will be towards* ſuch, yea *knit to* them (as *Jonathans* was to *David*.) And we ſhall bleſs God for ſuch. As *Deborah*, Judg. 5.9. *My heart is towards the Governours of Iſrael, that offered themſelves willingly among the People: Bleſs the Lord.* She deſired that the Lord might be praiſed, that put ſuch a ſpirit into them. If others *out-ſhine* us here, yet if we have true Zeal for God, we ſhall be ſo far from *envying* them, that the more zealous any are, the more we ſhall *honour* and be taken with them.

(17.) If we are truly zealous, we have an *holy emulation*, a deſire to follow, yea, if it might be, to outſtrip thoſe that excel in vertue. As the Apoſtle ſpeaks, 1 Cor. 14.12, *Foraſmuch as ye are zealous of ſpiritual gifts, ſeek that ye may excel.*—— As the *Corinthians Zeal* and forwardneſs *provoked very many*, 2 Cor 9.2. We ſhould not *envy* ſuch as have got the ſtart of us; and yet ſhould (in a goodſenſe) *emulate* them. We ſhould ſtrive at leaſt to overtake thoſe that are foremoſt. Yea, true Zeal for God and Godlineſs, will not ſet it ſelf any bounds or limits. You cannot call them zealous that ſtint themſelves, and count it an high point of prudence and diſcretion, not to be too forward in Religion. But as *Love*, ſo *Zeal* is like *Fire*, that cannot be hid, it will break forth.

——*Quis enim celaverit ignem,*
Lumine qui ſemper proditur ipſe ſuo?

Such

Such as are afraid of being *counted zealous*, as if it was a matter of *disgrace*, are far from such a spirit as *David* had, who when he was mocked, and despised of *Michal*, spake resolvedly, *I will yet be more vile than thus, (if this be to be vile.)* *Fire* is one of those things, which *say not*, *It is enough*, (Prov.30. 16.) So true Zeal never says, *It is enough*. A zealous Christian would have more Grace, more Zeal for God. They that are zealous of good works, desire to abound more and more in good works.

(18.) True Zeal is not for a spurt, for *a flash*, it is constant, a *Fire that never goes out*. Like that Fire upon the Altar, *Lev.6.* 13. Though I must grant, the Zeal of a true Christian doth not *flame up* at all times alike; yet it is never *totally* extinguished. It *is good to be zealously affected* [*always*] *in a good thing*, Gal.4.18. And this is a good sign, thy Zeal is right, if it be constant. There are some whose Zeal is but a *flash*, scarce any sooner *in*, than *out* again. Some have a *burning fit* of Zeal for a while, that is quickly over. Their *præter-natural* heat stays not. But true Zeal is like the *natural heat* of the Body, that continues as long as one lives. Yea, though it is like *Fire in green wood*, subject to go out if it be not blown up; yet that Spirit which first kindled this spark in Believers, is given to *dwell* in them, and to *abide* with them for ever. And therefore though there may be some decays of Holy Zeal for a time; yet it is *stirred up* again in the Faithful; and usually burneth clearer after it is recovered: As we sometimes see Fire blaze up more, after a dash of water cast on it. Yea, ordinarily (as we may observe a flame mount highest, before it goes out:) ordinarily I say, a Christians Zeal is most raised,

raiſed, the nearer he is to his *end*. But ſuch as once ſeemed very forward for that which is good, but are quite fallen off again, have quite *out-lived their Zeal*, they even give others cauſe enough to ſuſpect, that they were never ſound.

OF A

Lively Hope.

ROM. 12. 12.

Rejoycing in Hope.

TO go on to the Trial of all other Chriſtian Vertues, (might upon ſome accounts) croſs my deſign in what is Written, which is, to help and direct ordinary Chriſtians in the Trial, and exerciſe of Grace, even ſuch as cannot purchaſe, or have not time to peruſe large Volums.

I have ſpoken of the chief *Cardinal Graces*, and ſhewed how they work, how they may be known. Prove theſe in your ſelves, and there is no queſtion, but

but you have the whole *Train of thoſe better things, that* neceſſarily *accompany Salvation.* As without theſe, any other Vertues you may ſeem to have, as *Temperance, Patience, Meekneſs,* &c. are but Shadows, and Counterfeits: So that I might make a Full-ſtop at what is Written.

Yet becauſe many are kept off from any ſerious *examination* of their Eſtates, ſatisfying themſelves with this, That they have *Hopes*; and ſome, That they have *Joys* too; never enquiring, How they came by them, or of what kind they are: Therefore before I conclude this Treatiſe, I ſhall ſhew you how you may know, whether your Hope, and Joy be ſound or no.

And firſt of *Hope.* ——

But let me premiſe theſe Three Things.

1. It is unqueſtionable, that there is a *falſe*, a deceiving Hope, as well as a *true*, and certain Hope. There is a *dead* Hope, as well as a lively Hope. There is a *confounding* Hope, as well as an Hope *that maketh not aſhamed.* There is the *Hope of the Hypocrite,* (Job 8. 13.) as well as the *Hope of the Righteous,* (Prov. 10. 28.)

2. Better *no Hopes*, than *falſe Hopes.* As we may allude to that, *Prov.* 26. 12. *Seeſt thou a Man wiſe in his own conceit? There is more hope of a Fool than of him.* So there is *more Hope* of Sinners that are moſt deſpondent, in one ſenſe *without Hope*; than of ſuch as are very confident, *high in their Hopes*, but without any ground. And how ſad is it (as I remember one ſays) to ſail on ſmoothly to Hell, having Heaven all the while in view? Hope, that is like to end in horrour and utter deſperation, is not worth having.

3. It

3. It is juſtly to be ſuſpected, that their Hopes are groundleſs, and falſe, who are unwilling to bring them to the *Teſt*, and Trial. That part of a Man's Body which he could not endure to have touched, we would conclude not right, or ſound. But if your Hope be right, it would not ſuffer any injury, or damage, by a fair impartial Trial, but be more confirmed.

Now if you ask, What is Chriſtian Hope? I anſwer, It is a *longing*, and *fiducial expectation* of Good promiſed, to come in God's Time, and Way. Faith and Hope are very *near akin*. Yet thus they differ.

1. *In Order.* Faith *in order of nature* is before Hope. Hope is the Daughter, at leaſt the youngeſt Siſter of Faith.

2. In the *Object.* Faith has reſpect to the *whole Word* of God: Hope to the *Word of Promiſe*. *Good* only is the object of Hope.
And *Future Good*, good to be received and enjoyed, *Rom.* 8. 24. Or if I may be ſaid to hope, that I am in a ſtate of Grace, that my Sins are pardoned, which is hope of a preſent Good, if my Hope be ſound; or if I ſay, I hope God heard my prayer at ſuch a time, and gave in ſuch a Mercy in anſwer to it; here ſeems to be Hope of a thing paſt. Here the word [*Hope*] ſeems to be uſed more *improperly*, or taken more *largely*. It is more properly, a Perſwaſion, though ſhort of full Perſwaſion, or Aſſurance. But *properly* Hope looks at Good to come. Whereas what is paſt may be the *object* of Faith, as well as what is to come. As we *believe* the Creation of the World, a *thing* *Quod ſperatur, non poſſidetur.*

paſt

past; as well as the Reſurrection of the Body, which is *future*.

3. In their proper *formal Acts*. Faith apprehends, and aſſents to *the truth of the Promiſes*, Hope expects and looks for the *Good promiſed*. An *expectation of Good*, is the *formal Act* of Hope. And herein alſo it is differenced from, or contrary to *Fear*, which is an *expectation of Evil*, not of Good.

But that which I mainly intend, is, to ſhew, wherein *ſound Hope* differs from *Preſumption*, or from a falſe Hope? Or how we may know, whether our Hope be ſound?

(1.) True hope is not ordinarily obtained, but after ſad doubts and fears. As it is, *Hoſ.* 2.14,15. God uſeth to bring his People *into the Wilderneſs*, before he ſpeaketh comfortably to them. He makes the *Valley of* Achor *a door of Hope*. As in reference to their outward Condition, he ſuffers them many times to be brought into great Straits, and Troubles, before he gives Enlargements, and works Deliverance for them. So in reference to their Spiritual Eſtates, they are brought *into a Wilderneſs*, ſee themſelves *loſt*, and are full of trouble, (as the *Iſraelites* were by *Achan*'s means, *Joſh.* 7. 24,25,26.) before Hope comes in. *Ut illa perturbatio in gaudium converſa eſt; ita triſtitia ſecundum Deum ſpem parit.* The *Spirit of Bondage*, uſeth to go before the *Spirit of Adoption*, Rom. 8. 15. As it is, *Lam.* 3.29. He *putteth his Mouth in the Duſt, if ſo there may be Hope*. It is the common Order, and Method of God's Grace and Spirit, to caſt down before a lifting up: Uſually

Tarnov. in M. Pol. Synop.

uſually Souls are laid low even in the duſt, before they are raiſed to a lively Hope.

Such as will tell us *they hope well*, and *never doubted of their Salvation in all their lives*, ſuch as were never humbled, never made ſenſible how miſerable they are by nature, how obnoxious to God's Wrath, how liable to everlaſting Condemnation, we have Reaſon enough to conclude, they have not a ſound Hope. Their *confident ſpirit* muſt be *broken*, before it be *ſet right*.

(2.) Sound Hope is *a fruit of the Spirit*. Preſumption is natural to Sinners, they have it of themſelves. Or if they have their Conſciences awakened, their Eyes opened to ſee their Sin and Miſery; then they are more prone to entertain hard and black thoughts of God, than *to hope* aright *in his Mercy*. Like thoſe that ſaid, *There is no Hope*: Our *Hope is loſt, we are cut off for our parts*. It is the mighty work of the Spirit to raiſe up Souls to *a lively Hope*: who had *received the ſentence of Death in themſelves*. Rom. 15. 13. *That ye may abound in Hope through the power of the holy Ghoſt*. Gal. 5. 5. *We through the Spirit wait for the Hope of Righteouſneſs by Faith*.

Now have ſuch any ground to think the Hope they have, is the *fruit* and work *of the Spirit*, who may know they *have not the Spirit*; who are *not led by*, neither *walk after the Spirit*, who will not follow the motions of the Spirit; who are ſo deſperately wicked as even to ſcoff at the operation of the Spirit.

(3.) Sound Hope is an *Hope in God through Chriſt, according to his Word*.

On what is our Hope bottomed? The ground and foundation of true Hope is *in God*, not in creatures, nor in our ſelves. It is *Hope towards God*,

Act. 24. 15. As our *Faith* and Truſt muſt be *terminated on God* only, ſo our *Hope*, 1 Pet. 1. 21. we muſt look to God as the *Author* of all Good. We muſt not expect any good from others, as the *Authors*, or original; but only as *means*, or inſtruments. Pſal 39. 7. *Now Lord what wait I for? My Hope is in thee.* It is *a piece of Idolatry*, to make Gold our Hope, Job. 31. 24. we may not look for ſo much as any temporal benefit from means, wealth, friends, *&c.* without God. *All our expectation muſt be from him*, Pſal. 62. 5.

But further, True Hope is bottom'd upon God *in and through Chriſt*. Therefore it is called, *Hope in Chriſt*, 1 Cor. 15. 19. 1 Theſ. 1. 3. There is no Hope for Sinners, that a moſt Juſt and Holy God ſhould be favourable, and propitious toward them, but *in and through Chriſt*. 1 Pet. 1. 3. *We are begotten again to a lively Hope, by the Reſurrection of Chriſt*, — proving God's Juſtice ſatisfied, and the enemies of our Salvation vanquiſhed by him. But without Chriſt, we were *without Hope*. So if we be ſtrangers to Chriſt, we are ſtrangers to true Hope.

And yet further, True Hope is bottom'd on God, in Chriſt, *according to his Word*. As the Pſalmiſt oft profeſſeth his Hope in God's Word. That is not a ſound Hope, which is not a *Scripture Hope*. That Hope which is not built on God's Promiſes, which is not warranted by his Word, will fail Men in the end. It is *groundleſs* Preſumption.

Now how many whoſe Hope is built on God's *Providence*, and their preſent outward Proſperity, without any word of promiſe to ſupport it. They *hope God loves* them, becauſe they proſper in the World. But the Word tells us, *All things come alike*

to

to all here; that no Man knoweth either love or hatred by all that is before them, Eccles. 9.1,2.

The Hope of many is grounded on God's *Patience*, and their present impunity, *Because Sentence is not speedily executed*. But forbearance is no acquittance. Do we not read, that though *the Lord is slow to anger*; yet *he will not acquit the wicked*, Nah. 1.3. And *God endureth with much long-suffering the Vessels of wrath fitted to destruction, on whom* yet at last *he will shew his Wrath, and make his Power known*, Rom. 9.22.

Many build their Hopes on God's *general Goodness* to his Creatures. That because *he made them*, he will *save* them. Though the Lord by his Prophet hath told them the contrary, Isa. 27.11. *It is a people of no understanding: therefore he that made them will have no mercy on them.*

Some Hope in this that they are not so bad as others. They are neither Extortioners, nor Drunkards, nor Adulterers, *&c.* But it is evident in the Word, that the *highest degree of Morality*, and Civility will not serve any Mans turn. That *except a Man be born again, he cannot see the Kingdom of God*, Joh. 3.3. That *without Holiness no Man shall see the Lord*, Heb. 12.14.

Some build their Hopes on *a form of Godliness*, and an outward shew of Holiness. But without the truth of Grace in the heart, and without the Life and Power of Godliness, all Men do in Religion is done *in Hypocrisie*. So, what may be *highly esteemed* among Men, may be of no account, yea, may be *abomination in the sight of God*. Luk. 16.15. And what will be the *Hypocrites portion* at last, the Word plainly tells you.

Some build their Hopes on their own *Righteous-*

ness, and *Merits*, conceiting they deserve highly of God for what they have done. *Peter Lombart* says, *Sine meritis aliquid sperare, non spes, sed presumptio dici potest*, "That "to hope for any thing without pre- "cedent merits, cannot be called Hope, but pre- "sumption. Yet to do him right, immediately before he joyns the *Grace of God* with those merits, of which he speaks. And otherwise if by merits are understood, *proper Legal merits*, it were *Presumption* for the best Men in the World to expect any thing this way from God. The best of God's Saints must acknowledg, with *Jacob*, that they are *less than the least of God's Mercies*. That which Believers hope for, comes by way of *free gift*, it is not *of debt*. Eternal Life is the *gift of God*, Rom. 6.23. *The gift of God, through Jesus Christ*. So Believers are to *hope for the Grace that is to be brought unto them at the Revelation of Jesus Christ*, 1 Pet. 1. 13. They are to *look for the Mercy of our Lord Jesus Christ unto Eternal Life*, Jud. v. 21. They that are highly conceited of themselves, and their own works, build on a *sandy foundation*, lean on a roten prop. *Sent. l. 3. dist. 26.*

And yet there is *preparing Grace*, such as God hath made the *condition* of the Promise, a futable qualification, and disposition of the subject, in some measure fitting for the Mercy promised, the Good to be received. And for any to look for the Good promised, without looking after that, which God hath made the Condition in the Promise, this is but to *build Castles in the Air*, this may not be called Hope, but *Presumption*. I pray observe it, to hope in the Mercy of God, through the Merits of Christ, quite *over-looking the way and method* wherein, not looking after

after the *condition upon which* the Mercy hoped for is promiſed, this is not ſound Hope in God, it is a raſh and falſe Hope; It has no bottom in the Word.

(4.) True Hope as it is an *Hope in God*, ſo it is an *hoping for* him. A Believers Hope looks chiefly at God, as the *beſt Object* he can hope for, as he is the *chiefeſt Good*. As he *acteth for God*, and ſuffers for God; ſo he longeth, waiteth, *hopeth for God*. And methinks that expreſſion, *Act.* 24. 15. ἐλπίδα ἔχων εἰς τὸν Θεὸν, *having Hope towards God*, looks this way. So when God is ſaid to be his Peoples *Hope*; As *Bernard* takes it, *Convenientius ſiquidem Spes noſtra dicitur quod ſperamus, quàm in quo ſperamus*: He is our Hope, whom we hope for. As Chriſt is called *our Hope*. The enjoyment of God in Chriſt is *the top* of a Believer's hopes. As the Pſalmiſt ſaid, *Pſal.* 73. 25. *Whom have I in Heaven but thee? and there is none upon the Earth that I deſire beſides thee.*

In Pſal. Qui habitat. Ser. 9.

The Hope of others uſeth not to riſe ſo high. Their deſires indeed are not this way. *Gold* is the Worldling's *Hope*, rather than God. The *praiſe of Men* is the Hypocrites Hope, rather than the Favour and Fruition of God. The *Heaven* that carnal, unſanctified Hearts dream of, and hope for, is not *the true Happineſs* in a *full Conformity* to God, and full *Fruition* of him; but an *imaginary* Happineſs, in a meer freedom from ſuch Miſeries as they are ſenſible of here, and a Life of perpetual eaſe, and pleaſure, abſtracted from the other.

(5.) *Sound Hope* in God, is accompanied with an *holy fear* of him. Pſal. 33. 18. *Behold the Eye*

of the Lord is upon them that fear him, upon them that hope in his Mercy. Pſal. 147. 11. *The Lord takes pleaſure in them.* — None hope aright in his Mercy, but ſuch as truly fear him. Pſal. 118. 4. *Let them that fear the Lord, ſay, that his Mercy endureth for ever.* Luke 1. 50. *His Mercy is on them that fear him, from Generation to Generation.* Pſal. 85. 9. *Surely his Salvation is nigh them that fear him.* But ſuch as are void of God's Fear, are without any true ſolid ground of Hope, in their preſent State. "Some (as Dr. *Preſton* noteth) have neither *Faith*, "*Hope*, nor *Fear*, as Atheiſts; others have ſome "*Fear*, but no *Hope*, as Devils and deſperate Men; "others have ſome *Hope*, but no *Fear*, as preſumptuous Men. But they that have *Hope*, *and Fear* "mingled with it, may rather hope that their "Hope is ſound.

(6.) Sound Hope is accompanied with *ſound Obedience*. Pſal. 119. 6. *Then ſhall I not be aſhamed, when I have reſpect unto all thy Commandments.* And ver. 80. *Let my heart be ſound in thy Statutes, that I be not aſhamed.* And ver. 166. *Lord, I have hoped for thy Salvation, and done thy Commandments.* Heb. 10. 35, 36. *Caſt not away your Confidence,* — *that after ye have done the Will of God, ye might receive the Promiſe.* But it is a vain Confidence, to expect the good of the *Promiſe*, without obſerving the *Command*. There *is no peace to the Wicked*. That is a falſe Hope, which is maintained with a plain neglect of Duty, and a bold adventuring upon Sin. Prov. 10. 28. *The hope of the Righteous ſhall be Gladneſs: But the expectation of the Wicked ſhall periſh.*

(7.) True Hope is not maintained but by *Diligence*, and *Watchfulneſs*. It is contrary to Negligence,

gence, and Security. 1 Pet. 1. 13. *Wherefore gird up the loins of your Mind, be ſober, and hope to the end,* or hope *perfectly*, τελείως, *Integre*, Hope ſoundly. A dull, ſtupifying Hope, ſuch Hope as inclines to a drowſie frame, is not a ſound Hope; neither will it hold long. Such as are *lulled aſleep* with their Hopes, ſhall be *awaked* again with Terrors. True Hope, is a *Lively Hope*, 1 Pet. 1. 3. A dead Man in true account, is not a Man: So a dead Hope, is not true Hope. The Devil never envies Men ſuch Hope, as makes them remiſs, and careleſs.

(8.) A true Hope of Happineſs, is a great help to a progreſs in Grace and Holineſs. Though Hope is compared to an *Anchor* that ſtays the Ship; yet here *Non remora, ſed calcaris inſtar eſt:* It is no *remora*, but a ſpur in a way of Duty. As the Apoſtle exhorteth, 2 *Cor.* 7. 1. *Having therefore theſe Promiſes (dearly Beloved) let us cleanſe our ſelves from all filthineſs of Fleſh, and Spirit, perfecting Holineſs in the fear of God.* And the Apoſtle *John* lays down this Note moſt plainly, 1 *John* 3. 3. *Every man that hath this Hope in him, purifieth himſelf even as he is pure.* A lively Hope of Heaven will quicken us in Heavens way. That we ſhall follow after Holineſs, that we may be *made meet for the Inheritance of the Saints in light.* True Hope promotes Holineſs.

(9.) Sound Hope produces *Patience.* As we read of *Patience of Hope*, 1 Theſſ. 1. 3. Remembring without ceaſing *your--Patience of Hope.* Though we read of *Patience* working *Experience*, and *Experience Hope*, Rom. 5. 4. yet as one noteth, *Spes patientem præcedit, ſed ſpem hic vocat Spei robur, &c.* Hope precedes Patience; Perer. *in* Pol. *Synopſ.*

but here he ſpeaks of Hope improved, and *grown up*. Patience and Experience add to the ſtrength and firmneſs of Hope. But without Hope, Patience could not ſubſiſt. There is *Patience in expecting future good* and happineſs, (Rom. 8. 25) And this is as I may ſay, the *elicit act* of Chriſtian Hope. Again, there is *Patience in bearing preſent evils*, and miſeries: and this is (as it were) the *imperate Act* of Hope. That is not a good Hope, which makes us no fitter to bear evils here. As Hope may be called the Daughter of Faith; ſo *Patience* the *Daughter of Hope*. Hope is compared to an *Helmet*, 1 Theſſ. 5. 8. And *for an Helmet* the *Hope of Salvation*. This would help on to bear furious blows. Again, it is compared to an *Anchor*, Heb. 6. 19. *which Hope we have as an Anchor of the Soul both ſure, and ſteadfaſt*. This Anchor would ſtay one in tempeſtuous Waves, and boiſtrous Storms.

(10.) Sound Hope will give Courage, will put a Man in heart, and make him reſolved for God. A true Chriſtian, to maintain his *Hope* will not care to quit *preſent* worldly *Poſſeſſions*. If we could be perſwaded to diſclaim all intereſt in, and *Hope of Heaven*, to *embrace this preſent World*, if we could be content to take up with the World for our Portion; then certainly we have no ſound Hope of Heaven. It is a weighty ſaying, (O that it may be well weighed) "They are no "true Hopes of Glory to come, "if you cannot caſt over board "all Worldly Hopes, when "the Storm is ſuch, that you muſt hazzard the "One.

Mr. *Baxt. Ep.* ded. before his 31. Directions, *&c.*

(11.) A ſound Hope will raiſe ones Thoughts, Heart,

Heart and *Deſires Heaven-ward.* What is Hope, but an expectation with deſire, or a *deſiring expectation?* As the Apoſtle ſpeaks of his *earneſt expectation and Hope,* Phil. 1.20. So we cannot have a lively Hope of Heaven, without lively deſires after Heaven. Rom. 8. 23. *We which have the firſt-fruits of the Spirit, groan within our ſelves, waiting for the Adoption, to wit, the Redemption of our Body.* It cannot be that ſuch as have a ſound Hope of Heaven, ſhould place their happineſs, or terminate their deſires in the World.

(12.) A *lively Hope* will *quicken* and raiſe the Heart in praiſe and thankfulneſs to God. Pſal. 71. 14. *I will hope continually, and will yet praiſe thee more and more.* This Hope is called *good Hope through Grace,* 2 Theſ. 2.16. And Souls that have it, cannot but ſee cauſe greatly to admire, extol, and magnifie Divine Grace.

(13.) Sound Hope is a furtherance of Spiritual *Joy. Rejoycing in Hope.* As *Bernard, ſed nunquid tanta lætitiæ ſpes erit ſine lætitia?* Yea, this Hope oft cauſeth Joy even in Affliction. Pſal. 119. 49,50. *Remember the Word unto thy Servant, upon which thou haſt cauſed me to hope. This is my comfort in my affliction: for thy Word hath quickened me.* The word of promiſe giving Hope, thus brings in Joy and comfort too. Sound Hope will chear the Heart, and *keep* it *alive* under troubles, without which it would faint and ſink. If our *Hearts die within* us (like *Nabals*) under worldly Troubles, this would ſhew, we have not a *lively Hope* of Heaven. Such as *rejoyce in Hope of the Glory of God,* will be ready even to *glory in Tribulations,* as Rom. 5.2,3.

Of

Of Spiritual Joy.

AND ſo I come to the Trial of Mens *Joyes*. As there are *counterfeit Graces*; ſo there are *falſe Joyes*. As we read of the *Hope of the Hypocrite*, ſo likewiſe of the *Joy of the Hypocrite*, Job 20.5. A Joy that will end in ſorrow, and conſternation.

Yea, It is poſſible for Souls that have true Grace, yet to be miſtaken in their Joys. As we find the *Seventy* Diſciples returning *with Joy*, (Luk.10. 17.) *ſaying, Lord, even the Devils are ſubject unto us through thy Name*- Notwithſtanding (ſays Chriſt, v.20.) in *this rejoyce not, that the Spirits are ſubject unto you: but, rather rejoyce, becauſe your names are written in Heaven.* Where he at once corrects, and directs their Joy.

Mr. *A. Burg.* As one ſays, "Many times the more "excellent a Sermon is, the more "carnal the heart of the Preacher "may be. So Chriſtians may rejoyce *carnally* in Spiritual Enlargements, and Spiritual Experiences. As *Grace* can find ſomething, even in natural comforts, to feed, and increaſe Spiritual Joy, Joy in the Lord; So *Corruption* ſometimes prevailes on the contrary, making Spiritual Duties, and Spiritual Priviledges and Mercies the matter and ground of carnal rejoycing.

And further, as ſome Chriſtians through weakneſs yield to *needleſs fears*, and take up ſad concluſion

ſions againſt themſelves, and their own Eſtates, debarring themſelves of comfort belonging to them; So others again through heedleſneſs, pleaſe themſelves erroneouſly in their own fancies, and *rejoyce in ſparks* of their own kindling, which they take for the comforts of the Spirit. That we ſhould not only try our Graces, but our Comforts. For which purpoſe take theſe following notes.

(1.) *Spiritual Joy* is not wont to come in, till *Godly Sorrow* hath prepared and made way for it. *Opportunè poſt triſtitiam gaudium ſubit, poſt laborem quies, poſt naufragium portus.* Bernard. Thus the Lord oft turns *Water into Wine*, turns his Peoples Sorrow into Joy. Chriſt was *anointed*, to *give the Oyl of Joy for mourning, the Garments of Praiſe for the ſpirit of heavineſs*, Iſa. 61. 3. *They that ſow in Tears, ſhall reap in Joy*, Pſal. 126. 5, 6. Hearts that were never broken, are not yet prepared for Chriſt to bind them up. *Paul* had a caſting down to the Earth, before he was *caught up to the third Heavens*. They that have great elevations of Joy, and yet were never humbled for Sin, have cauſe enough to ſuſpect their Joy is not right.

(2.) Spiritual Joy hath the *Holy Spirit* for its *Authour*. Thus it is the *Joy of the Holy Ghoſt*, 1 Theſ. 1. 6. As I ſaid of a lively *Hope*, it is a *fruit of the Spirit*, Gal. 5. 22. Miniſters may be *helpers of* a Believers *Joy*, (as 2 Cor. 1. 24.) but under the Spirit. He is the *principal efficient*. Now they that have not the Holy Ghoſt their *Sanctifier*, cannot have him their *Comforter*. The Diſciples were *filled with Joy, and with the Holy Ghoſt*, Act. 13. 52. This fruit of the Spirit never grows alone: but hath other fruits accompanying it. Indeed there may be Saving,

Sancti-

Sanctifying Grace *without actual Joy*, and Conſolation: but there cannot be true Joy without Saving, Sanctifying Grace.

(3.) Spiritual Joy is never to be found without Saving *Faith*. Rom. 15.13. *Now the God of Hope fill you with Joy and Peace in believing*. No other way that it can be attained. Sound Joy is *the Joy of Faith*. Phil. 1. 25. *Being juſtified by Faith, we have Peace with God,——and rejoyce in hope of the Glory of God*, Rom. 5. 1, 2. Without true Saving Juſtifying Faith, no Peace with God; and without Peace and Reconciliation with God, no ground for Joy. So then, if we would know whether our Joy be right, we muſt inquire after the truth of our Faith. Certainly a temporary Faith can have no better than a temporary Joy following it.

(4.) Spiritual Joy ordinarily is not attained without ſelf-probation, without *ſelf-ſearching*. Gal. 6. 4. *Let every Man prove his own work, and then ſhall he have rejoycing in himſelf*. The ground of an Hypocrites Joy ordinarily is *out of himſelf*, in the good opinion and eſteem of others. But ſays the Apoſtle, 2 Cor. 1.12. *Our rejoycing is this, the teſtimony of our Conſcience*. And this (we ſee) is the Scripture-way and method for attaining Spiritual Joy, to *commune with our own Hearts*, to ask our own Conſciences ſeriouſly, what evidence they can give that we are in a ſtate of Grace, that our works are done in *Sincerity?* And when Conſcience can *give teſtimony* of our Godly Sincerity, and Integrity, then indeed we have good ground to rejoyce. But therefore ſuch as are great ſtrangers to themſelves, and fear examining their Conſciences ſtrictly, leſt they ſhould tell them ſuch things, as they have no mind to hear, or know

of

of themſelves, are not likely to have any other than a *falſe Peace*, and *falſe Joy*.

(5.) Spiritual Joy uſeth to come in *in a way of Prayer*. Therefore in the want of it *David* betook himſelf to earneſt Prayer, Pſal. 51.8,12. *Make me to hear Joy and Gladneſs: that the bones which thou haſt broken may rejoyce. Reſtore unto me the Joy of thy Salvation.* Yea, he pleads this as an Argument with God, Pſal.86.4. *Rejoyce the Soul of thy Servant: for unto thee, O Lord, do I lift up my Soul.* So he pleads it for others, Pſal. 105. 3. *Let the Heart of them rejoyce, that ſeek the Lord.* (If it be not rather a call to ſuch to rejoyce, and glory in him.) This advice and counſel Chriſt gave his dear Diſciples, Joh.16. 24. *Ask, and you ſhall receive, that your Joy may be full.* Chriſtians that are moſt Prayerful, are in the moſt hopeful way to be full of Joy too. But ſuch as neglect and deſpiſe Prayer, their Joy may well be queſtioned. There is juſt cauſe to fear, ſuch come not honeſtly by it, who count not ſuch Mercies worth asking, who have it without begging for.

(6.) Another ordinary means of Spiritual Joy is attendance on God's Ordinances. Uſually it is in this way that it is given in, or increaſed. And therefore Ordinances have been a *great Joy* and comfort to the Faithful. As the *Pſalmiſt* was *glad, when he thought of going into the Houſe of the Lord*, Pſal.122. 1. So he *rejoiceth at the Word, as one that findeth great ſpoil*, Pſal. 119. 126. So the Word to *Jeremiah* was the *Joy and rejoicing of his Heart*, Jer. 15.16. No wonder that Ordinances are a *matter of Joy* to the Faithful, which are an ordinary means of the furtherance of their Joy. Iſa.56. 6,7. There God

God promiseth, that those who *joyn themselves to the Lord to serve him*, and *keep the Sabbath from polluting* it, shall be made *joyful in the House of Prayer*. Isa. 12. 3. *With Joy shall ye draw water out of the wells of Salvation.* Which may be applied to God's *Ordinances*, as well as to *Promises*. They are *breasts of Consolation* too. As here we may apply that, Isa. 66. 11. *That ye may suck, and be satisfied with the breasts of her Consolations*, &c. This way indeed we might find comfort in Ordinances, if we come athirst to them, come with an appetite, and put forth the strength of our affections in them, if we *draw* hard at these *Wells*, and suck at these *Breasts*.

But they that cry down Ordinances as *empty Forms*, and *dry Breasts*; they that count themselves *above* Ordinances, what ever *raptures of Joy* they may seem to have, we have cause to think, they are only *sporting themselves with their own deceivings*. Some have cast *off Prayer*, and *giving of Thanks*, some *despise Prophesyings*, slight and turn their backs on the Ministry of the Word; and yet pretend to *rejoyce evermore*. But certainly the Apostle *Paul* was not *of their way*, see 1 Thes. 5. 16,17,18,20. And the Joy of the Primitive Christians came in another way, Act. 2. 42,46.

Some again are full of confidence, because they frequent God's Worship and Ordinances: like those that cryed, *The Temple of the Lord, the Temple of the Lord.* But there is little comfort to be taken in an outward attendance on Ordinances, without a Spiritual improvement of them. Yea, some that may *fall away*, *have a taste of the good Word of God*, Heb. 6. 5, 6. The *stony-ground* Hearers *received the Word with Joy*, Mat. 13. 20. *Herod* heard *John Baptist*

tift gladly, Mar.6.20. The unbelieving Jews, ſome of them, *for a ſeaſon rejoiced in the Light* of *John's* Miniſtry, Joh.5.35. Some are taken with a Sermon ſometimes for the comfortable matter of it, or for the Abilities of the Preacher, his eloquent utterance or affectionate delivery, &c. who yet are very far from that *Spiritual delight*, upright ones find in it. Theſe are not ſo taken with the *Sound*, as with the *Power* of it. They are beſt pleaſed with the Word, when it meets with their Corruptions, and does greateſt execution on them; when they have not only their *affections moved* in the preſent hearing of the Word, but their *Hearts eſtabliſhed* by it; when they can find their Souls more quickened, and Grace actuated, and increaſed by it.

(7.) Spiritual Joy hath *God* for its cheif *ultimate term*, and Object. As it is called *the Joy of the Lord*, Neh.8.10. The Joy of the Lord, *non activè, ſed paſſivè*, Joy in him. How oft are we called to *rejoice in the Lord*? As the Pſalmiſt called God *his exceeding Joy*. Pſal.43.4. *Unto God my exceeding Joy*, or the *gladneſs of my Joy*, or my Joy and exultation. Pſal. 9.2. *I will be glad, and rejoice in thee*, Act. 2. 28. *Thou ſhalt make me full of Joy with thy Countenance.* So a gracious Soul can greatly rejoice, if he has a ſenſe of God's preſence, notwithſtanding the abſence of creature-comforts. Hab. 3. 18. *Although the Fig-tree bloſom not*, &c. Iſa.61.10. *I will greatly rejoice in the Lord, my Soul ſhall be joyful in my God.*

Now hence it appears, that ſuch as have not come to place their cheif delight and happineſs in God, are ſtrangers to Spiritual Joy.

(8.) Spiritual Joy is alſo a *rejoycing in Chriſt Jeſus*. As he is the cheif and *principal means* to bring us

to

to God. Rom. 5. *We Joy in God through our Lord Jesus Christ*, by whom we have now received the atonement. The faithful are described, to be such as worship God in the Spirit, and *rejoice in Christ Jesus*, and have no confidence in the Flesh, Phil. 3. 3. As he rejoiced who had found *the hid treasure*, Mat. 13. 44. So do Believers rejoice, having found Christ, that rich Treasure, and Pearl of greatest price. 1 Pet. 1. 8. -- *In whom believing, ye rejoice with Joy unspeakable, and full of Glory.* Or, if sometimes they walk heavily, 'tis because they discern not their interest in him, or find not his presence with them, as their Souls desire. We can have no ground of rejoycing in God, but through Jesus Christ, out of whom he is *a consuming Fire* to Sinners. Therefore they that make no account of Christ, that see not their need of him, their misery without him, that *rejoice in sparks* of their own kindling, not regarding *the Son of Righteousness*, have no sound Joy.

(9.) That is Spiritual Joy, when we are most taken with *Spiritual Mercies*. That is *Joy in the Holy Ghost*, when we rejoice more in any experience of the gracious workings of God's Spirit in us, than in all outward earthly enjoyments. Or when we rejoice in outward Mercies *upon a Spiritual account*. When we see them Blessings indeed, and *sanctified* to us. When they steal not away our Heart from, but draw them nearer to God. When they are a means of *increasing our Love* to God, of strengthening and encouraging our trust and dependance on him, of engaging us to serve him with greater chearfulness and alacrity. Spiritual Joy, where it comes, exceeds, and (as we may say) *swalloweth* up carnal worldly Joy. The *Joy of the Holy Ghost* is

is far more pleasing than the *Joy of Harvest.*

(10.) That is a kind of Spiritual Joy, when we heartily, unfeinedly *rejoyce in the good of others.* Spiritual Joy is promoted especially by the *Spiritual good* of others. The good found *in others.* As when *Barnabas saw the Grace of God* among the Disciples at Antioch *he was glad,* Act. 11.23. And when *Paul* and *Barnabas* had declared the Conversion of the Gentiles, *they caused great Joy unto all the Brethren,* Act. 15.3. So *Titus* was comforted in the Believing *Corinthians,* and *Paul rejoiced* much on their account, 2 Cor.7.7. So *David* rejoyced to see the Peoples forwardness, 1 Chron.29.17. *And now have I seen with Joy thy People which are present here, to offer willingly unto thee.* Psal. 122.1. *I was glad when they said unto me, Let us go into the House of the Lord.*

Again, when the Good vouchsafed *to others* is matter of Joy to us. Especially the Good of God's Chosen. This may be spiritual Joy. To rejoice, and *be glad with Jerusalem,* when she is rejoicing; to be comforted with her consolations, (as Isa.66. 10,11.) when it is not from a selfish, but a publick spirit, this is good.

But they that *rejoyce in iniquity,* or *rejoyce at* others *Calamities;* they who rejoice over God's People in the day of their destruction, or of their distress, their Joy is so far from being right Spiritual Joy, that it is *devilish.*

(11.) Spiritual Joy is such, as cannot be kept and maintained, but in a way of holy walking, and *working Righteousness. As it is Joy to the Just to do Judgment,* Pro.21.15. So *the Lord meeteth him that rejoiceth, and worketh Righteousness,* Isa. 64. 5. *These*

things have I ſpoken unto you (ſays our Saviour) *that my Joy might remain in you, and that your Joy might be full*, Joh. 15. 11. Now what things were thoſe? ſee v. 7. *If ye abide in me, and my words abide in you*—And v. 10. *If ye keep my Commandments, ye ſhall abide in my Love.* Thus we can have no more evidence of the ſoundneſs of *our Joy*, than we have of the ſincerity of our *Obedience*. Pſal. 64. 10. *The Righteous ſhall be glad in the Lord.* Pſal. 97. 11. *Light is ſown for the Righteous, and gladneſs for the upright in heart.*

Bonum vinum ex hydria purificationis hauritur, as *Bernard* ſpeaks, alluding to that, Joh. 2. 6. &c. Spiritual Joy is drawn out of a *pure Conſcience*. A *Conſcience* that is *peaceable*, but not *pure*, is a meer *cheat*. Never expect to have Spiritual Joy in a courſe of Sin. Such a courſe as *grieves* the holy Spirit of God, will never bring a Man to true Peace and Joy.

(12.) Spiritual Joy quickens, and enlargeth the heart in God's Service. Joy *dilateth*, and enlargeth the heart: So does Spiritual Joy. It enlargeth the heart in Duty. It is a great* furtherance in God's ſervice, Rom. 14. 17, 18. Spiritual Joy is as *Oil to the Wheels*. It makes Souls *like the Chariots of Aminadib*. How are Souls carried out for God when Spiritual Joy fills their *Sails*. This raiſeth the Soul. Trouble of Spirit is dejecting, [*Why art thou caſt down, O my Soul!*] And dejected ſpirits drive on but heavily in Duty. But Spiritual Joy elevates the Soul. To *ſerve the Lord with gladneſs*, is to be raiſed in his Service. Spiritual Joy will make Souls more *vigorous*. This would *ſtrengthen weak hands*, and confirm

* *Lætitia q. lætitia.*

firm feeble knees. The *Joy of the Lord is our ſtrength*, Neh. 8.10. When *Daniel* hears the voice of Joy and Gladneſs, Dan. 10. 19. *O Man greatly beloved, fear not; peace be unto thee, be ſtrong, yea, be ſtrong*: he could ſay, *When he had ſpoken unto me, I was ſtrengthened:* and then he ſaid, *let my Lord ſpeak: for thou haſt ſtrengthened me.* But there is no true comfort, or pleaſure to be taken in ſuch Joy, as does not further fit us for our work, and duty. Such Joy is but a flaſh.

(13.) As was noted before of *ſound Hope, Spiritual Joy* is a ſpecial *incentive* to *praiſe*, and thankfulneſs. As it comes in uſually *in a way of Prayer*; So it is wont to carry out the Soul in *Praiſes*. As we find theſe joyned, Pſal. 9. 2. *I will be glad and rejoice in thee: I will ſing praiſe to thy Name, O thou moſt High.* And Pſal. 68.3,4. *Let the Righteous* be *glad, let them rejoice before God*, yea, let them exceedingly rejoice. (Then it follows) Sing unto God, *ſing Praiſes to his Name.* Nothing puts the Soul in better *tune* for praiſing God, than Joy in him. When a Soul is thus raiſed, and *lifted up* by him, it will be for *extolling* and lifting him up. Pſal. 30.1. *I will extoll thee, O Lord, for thou haſt lifted me up.* And v. 11, 12. *Thou haſt turned for me my mourning into dancing: Thou haſt put off my Sackcloth, and girded me with gladneſs: To the end that my Glory may ſing praiſe to thee, and not be ſilent. O Lord my God, I will give thanks unto thee for ever.* So Col. 1. 11,12. *Giving thanks unto the Father*, there followeth *joyfulneſs.*

Now hath your Joy this effect? are you much in God's praiſe?

(14.) Spiritual Joy can *keep alive*, and *keep the*

Heart alive in the midſt of outward troubles. Hab. 3.18. *Loquor quod expertus novit, inexpertus ignorat*, (to borrow the expreſſion of *Bernard*) I ſpeak what the experienced Chriſtian knows, though the unexperienced neither apprehends, nor beleives it. Spiritual Joy will hold up a Mans Head in ſuch afflictions, under which others Hearts, that know nothing of it, would quite ſink, and be overwhelmed. Yea, in ſufferings for Chriſt, and Righteouſneſs ſake, this Joy is ſo far from being *damped*, that it is ordinarily more heightened; not checked this way, but increaſed. 2 Cor. 1.5. *As the Sufferings of Chriſt abound in us, ſo our conſolation alſo aboundeth by Chriſt.* Though Men may ſtrip the Faithful of their outward enjoyments; yet this inward *Joy no Man can take away*, Joh. 16.22. The Believing *Hebrews took joyfully the ſpoiling of their goods*, Heb. 10.34. Manifold Trials here could not daſh the Joy of thoſe, who by Faith foreſaw their future glorious Triumph. 1 Pet. 1.6. *Wherein ye greatly rejoice, though now for a ſeaſon (if need be) ye are in heavineſs through manifold temptations.* In this ſenſe alſo *the Joy of the Lord is our ſtrength*, helping to bear the Croſs, not only patiently, but *chearfully*. As the Apoſtles departed from the preſence of the Council, *rejoicing* that they were counted worthy to ſuffer ſhame for the Name of Chriſt, *Act.* 5.42. Spiritual Joy is an *Heavenly Spark*, that floods of Trouble and Perſecution cannot quench. And while Heaven ſmiles on a Saint, he cannot but rejoice, though the World frowneth.

This Note may diſcover the Joy of many to be unſound. That Joy which *openeth* at the *ſmiles of the World*, and *ſhuts* at its *frowns*, is not *a flower of the*

the Sun. That Joy which is born down with any Affliction that comes, is not like the Joy of the Spirit, which is called *ſtrong Conſolation*, Heb. 6. 18.

(15.) Spiritual Joy is not *ſwelling:* But is accompanied with an *humble frame* of Spirit. Heart-humbling Grace is a neceſſary *preparative* unto, and a neceſſary *preſervative* of Heart-raiſing, and elevating Joys. Iſa. 29. 19. *The meek* (or humble) *ſhall encreaſe their Joy in the Lord, and the poor among Men ſhall rejoyce in the holy One of Iſrael.* Such as are lifted up in themſelves, are not ſo fit for Comfort, as for a Caſting down. And one way or other, they ſhall have a *Caſting down.* If not in Mercy, and by *Grace*; then *by force*, and in fury. When a Child of God is growing proud of his Comforts, and Enlargements, he is in the ready way to loſe them. As I may ſay, *Humility* is the *Save-all*, and Prolonger; and *Pride* the *Extinguiſher.* If you can keep your Joy and Pride together, it is more than a Child of God can do.

(16.) Spiritual Joy is not *intoxicating*, but a ſober, ſerious thing, joyned with an *holy Fear*, Care, and Watchfulneſs. Pſal. 2. 11. *Rejoyce with trembling.* When *Daniel* heard from God, that he was a Man *greatly beloved*, yet he *ſtood trembling*, Dan. 10. 11. That is not right rejoycing in the Lord, which excludes Reverence towards him. And when he *ſpeaks Peace*, yet he expects better carriage of his People, than that they ſhould grow ſecure, and careleſs. He expects that they ſhould have a care, *not to return again to Folly*, Pſal. 85. 8. Where he ſays, *Be of good chear, thy Sins are forgiven thee*: He withal ſays, *Sin no more*, ſtand in in awe, and ſin not. *Grieve not the holy Spirit of*

God, whereby ye are ſealed unto the day of Redemption. And by ſinning preſumptuouſly the Lord would be provoked to hide his Face again, to *write bitter things* againſt us. Thus new ſtorms of Trouble would be raiſed.

(17.) Spiritual Joy would not put one upon a *contemptuous carriage* towards others: But rather make him full of Charity, and pity towards thoſe that want, and are ſtrangers to what he enjoys. Though *a ſtranger doth not intermeddle with his Joy,* (Prov. 14. 10.) yet he cannot but deſire, that others were partakers of the like. Pſal. 51. 12, 13. *Reſtore unto me the joy of thy Salvation:* —— *Then will I teach Tranſgreſſors thy Wayes.* I ſhall encourage Sinners to come in, by thy merciful dealing with me, who have been ſo great a Sinner. As *Chriſt* chargeth *Peter*, when he was *converted* and reſtored, to *ſtrengthen his Brethren*, Luke 22. 32. And the Apoſtle *Paul* lays this down, as one *end* the *Father of Mercies hath in comforting us, that we may be able to comfort them which are in any Trouble, by the comfort wherewith we our ſelves are comforted of God,* 2 Cor. 1. 4. And if we have not a tender pity towards poor troubled Spirits, and ſuch as have *broken Bones*; if we have no *Wine and Oyl* to pour into *wounded Conſciences*; if we are not at all concerned for others under Spiritual Troubles, we may juſtly fear our Joy is not right.

(18.) Spiritual Joy will ſet Souls more on longing after the *Joys of Heaven.* That Joy which comes from Heaven, will be raiſing the Heart up towards Heaven. Souls that have *taſted that the Lord is Gracious*, will thirſt after more, and long for the *fulneſs of Joy* in his Preſence, will breath after

after the full Enjoyment of God in Glory. 2 Cor. 5. 5, 8. *God hath given unto us the earnest of the Spirit.* Therefore, —*We are willing rather to be absent from the Body, and to be present with the Lord.* If we have found any *consolation in Christ*, beholding him through the Lattices, how shall we desire to see the King in his Beauty, and to see *him Face to Face?* Spiritual Joy will make Souls more spiritually-minded, will very much take off the affections from things on the Earth, and set them upon things Above.

A BRIEF REHEARSAL.

2 Cor. 13. 5.

Examine your selves whether you be in the Faith; prove your own selves.

TO write the same things here, shall not be grievous to me, if for you it may be safe and profitable.

To try and examine your selves, whether you are in a *state of Grace*, you cannot deny to be your

Duty. And to direct, and assist you therein, is the principal design of this Treatise.

Now of the things which we have spoken, this is the Sum.

[1.] What *Knowledg* have you? And of what kind? 1. Have you more than a natural Knowledg of God? 2. More than a notional Knowledg? Are you come to a discerning of Spiritual things? and to a Spiritual discerning of them? Have you other thoughts of Sin, and other thoughts of God, and Christ, and Holiness, and Heaven, than formerly you had? 3. How come you by your Knowledg? Whether in an humble, diligent waiting on God, in the use of the means he hath appointed? 4. Have you not a bare Knowledg; but are you also come to the acknowledgment of the Truth? Not only a Verbal, but a Real acknowledgment? To know the certainty of those things wherein you have been instructed? 5. Does your Knowledg reach your Hearts? Has it a powerful influence on your Wills? Are you not only resolved in your Judgments, but also in your Choice? 6. Is your Knowledg not only informing, but reforming, and renewing? 7. Is your Knowledg humbling? Or does it puff up? 8. Is it nourishing? as Food and Fuel to Grace, and Spiritual Affections? 9. Is it Fructifying? Is it reduced to Practice? 10. Is it Communicative? 11. Is it growing? And especially are you thriving? 1. In the sound, and experimental Knowledg of God and Christ? 2. And getting more inward acquaintance with your own selves, and the state of your own Souls? 3. And in learning more of your own Duty, and of the Counsel of God concerning you?

[2.] Try

[2.] Try your *Faith.* And what can you ſay to thoſe three principal acts of Faith, *ſcil.* Aſſent, Conſent and Affiance?

1. How do you aſſent to Divine Truth? 1. Do you aſſent Impartially? 2. Do you aſſent freely? Do you yield willingly to Divine Truth, as it is diſcovered to you? 3. Do you aſſent really? Have you more than an half-perſwaſion of the Truth? 4. Have you an holding Aſſent to the Truth? 5. Is it a Practical Aſſent? Does it draw on Conſent?

2. How do you conſent to God's Terms? 1. Do you conſent entirely, not partially? 2. Do you conſent deliberately? 3. Do you conſent heartily, unfeignedly? 4. Do you conſent firmly, and reſolvedly?

3. What truſt and affiance have you in God, and Chriſt? I ask not, what Aſſurance you have: Yet is your Dependence on God in Chriſt? And, 1. Is it ſuch as is accompanied with Self-diſtruſt, and Self-deſpair? 2. And with an hearty acceptance of Chriſt, and ſincere ſubjection to him? 3. And with a dependence on the Lord for Temporal Mercies, and Deliverance, as he ſees fit for you?

Further, Do thoſe Scripture-notes given of Faith, agree to you?

1. Is Chriſt precious to you? And all of Chriſt precious? And ſo, 1. Do you now ſee your vileneſs, in having had ſuch low thoughts of a precious Saviour? Are you aſhamed of your former Sin, and Folly, in deſpiſing, and ſetting ſo light by him? 2. Do you now prize him above all things in the World? 3. Can you not endure now to ſee, or hear Chriſt vilified, or diſhonoured? 4. Are you reſtleſs, till you

you may know your interest in him, that he is yours?

2. Are you sanctified by Faith? Is your Faith such as purifies the Heart? 1. Is there not only an outward, but an inward change wrought in you? 2. And not only a negative, but a positive change? 3. And a thorow, though not a perfect change? 4. Are you aiming at perfect Holiness?

3. Is your Faith such as worketh Love, and worketh by Love?

4. Is it such, by which you have in some measure conquered the World? and go on to conquer it more? Are you taken off from placing your happiness in the smiles of the World? What power in your Faith to overcome the enticements of the World? And what in it to overcome the storming rage, and furious assaults of the World?

[3.] Try your *Repentance.*

(1.) Your sorrow for Sin. Is it Godly sorrow?

First, Is it on right grounds? 1. Is your sorrow for Sin considered as a breach of God's Law? 2. as a dishonour to God? 3. as displeasing to him, as the abominable thing which he hates? 4. as against God's Mercies? as an ill requital of his Goodness? Does the Goodness of God lead you to Repentance? 5. As a cause of Christ's Sufferings? 6. As it defiles and deforms your Souls? 7. As it disables you from serving & honouring God, as you ought? 8. As it hindreth Communion with God?

Secondly, As to the Object. 1. Are you humbled for Original Sin, as well as for Actual Sins? 2. Do you lay load of sorrow on your special Sins? 3. Are you grieved even for secret Sins? 4. And for spiritual Impurities? 5. And for spiritual defects

fects and weakneſſes in Grace? 6. And for ſinful Omiſſions, and the Iniquities of your holy things? 7. Are you grieved for the leaſt Sins you take notice of? 8. Are you ſo far troubled even for your unknown Sins, is it an humbling conſideration to think that you are guilty of many more Sins than you know of, or can find out in your ſelves? 9. Are you diſpoſed and inclined to mourn, for the Sins of others?

Thirdly, As to the properties of your Sorrow. 1. Is your ſorrow and humiliation for Sin, free and voluntary? 2. Is it inward, and moſt in ſecret? 3. Is it not for a fit, but continued? 4. Is it deep, and vehement? Though the paſſion of Grief may be more moved at ſome great Croſs, and Affliction that has befallen you; yet do you really account Sin a greater evil than the greateſt Croſs? And have you a greater diſplicence in your Wills againſt it? Would you ordinarily chuſe any Affliction, rather than Sin?

(2.) Do you turn from Sin?

1. And from a right Principle? As 1. from a true fear of God, from a Childlike fear of offending, and not from a meer ſlaviſh fear of Suffering? 2. Do you turn from Sin out of love to God? 3. And from an hatred of Sin? 4. And with a firm and fixed reſolution againſt it?

2. Do you ſet againſt your inward Corruptions? and do you fear to ſin in ſecret?

3. Do you ſet your ſelves eſpecially againſt your ſpecial Sins? And though there is Sin remaining in you; yet is there no Sin reſerved?

4. Do you ſet againſt all known Sin, not making light of ſins of Infirmity, (but watching and

and ſtriving againſt them;) much leſs of allowing of preſumptuous Sins?

5. Are you for undoing what you have done amiſs (ſo far as you can) as in caſes of Wrong, and Injury to Men?

6. Are you ordinarily afraid of Temptations, and careful to avoid occaſions of Sin?

7. Would you ſhun and abſtain from the very appearance of Evil?

8. Is it your deſire to turn others from Sin?

9. And would you never return to it more?

(3.) Are you turned unto God?

1. Are your Hearts turned to Him, and ſet upon Him? 2. Are you for joyning your ſelves to the Godly? and do your hearts cleave to them? 3. Are you for turning others to God? 4. Are you for walking with God? for walking in his Ways? 5. Would you be getting ſtill nearer and nearer to him? 6. And do you cleave to him with purpoſe of heart, reſolving to follow him fully?

[4.] Try your *Love* to God.

1. Is your Love founded in a ſound knowledg of God, of his Love, and of his Lovelineſs? 2. Do you love him for himſelf, and not meerly for your ſelves? 3. Do you love him as your holy Governour, and not only as your good and gracious Benefactor? 4. Do you love him ſuperlatively, love him above all? 5. Is your love to him ſuch, that nothing will ſatisfie you, without an intereſt in him? 6. Have you an earneſt deſire of his gracious Preſence? and do you mourn and take on in his abſence? 7. Are you breathing after, longing for a full enjoyment of God in Heaven? 8. Are your thoughts much upon him? and

are

are the thoughts of God moſt welcome to you? and moſt kindly entertained? 9. Is it pleaſing to you to ſpeak or hear of him? 10. Is it very grievous to you, to ſee or hear God diſhonoured? 11. Are you no longer in league with his enemy, Sin? 12. Is it your delight to ſerve and obey him? 13. Are you for winning and drawing others to him? 14. Are you growing in likeneſs to him? and do you deſire to be followers of him? 15. Do you highly account of his Favours? Do you ſet a value upon your enjoyments, according to what of his Love you ſee in them? 16. Are you for putting a good conſtruction on his ſevereſt dealings with you? and not for entertaining hard thoughts of God, tho he ſhew you hard things? 17. Would you love him more and more? and do you think you never expreſs love enough to him? 18. Is it a joy to you, to ſee others active for him? 19. Are you willing not only to do, but to ſuffer for him? 20. Do you love others, love all in general, and in particular love your Enemies, and more eſpecially love the Godly for his ſake?

And here, 1. Have you a love to the Godly, even for their Godlineſs; and not only for ſome part of Godlineſs, but for the whole of it? 2. Do you love all that appear to be ſuch, that you are bound according to the judgment of Charity, to account ſuch? 3. And the more of God, the more of his Grace you diſcern in any, do you love them the more for it? 4. Do you earneſtly deſire to find that in your ſelves, which you cannot but approve in them? 5. Is your delight in holy Society and Conference? 6. Do you fear giving ſcandal to them? 7. Do you take well their juſt Reproof?

8. Would

8. Would you not neglect your Duty of watching over them? 9. Do you ſympathize with them in their Sufferings? 10. Are you ready to own, and take part with them? 11. And ready to relieve them, according to your ability? 12. Are you true Mourners at the death of ſuch, lamenting the loſs of them?

[5.] Try your *Fear* of God.

(1.) Does your Fear of God ariſe from a ſound Knowledg of Him? And from the Love of God? from high admiring thoughts, not from hard thoughts of Him?

(2.) What freeneſs in your Spirits this way? Do you chuſe the Fear of the Lord? Do you deſire to fear his Name?

(3.) Do you fear God above all?

(4.) What effect hath it on you?

1. Doth it cauſe you to depart from evil? 1. In general, dare you not allow of any known Sin? 2. In particular, are you careful to flee from Sins in faſhion? 3. Do you fear ſinning in ſecret? 4. And fear to diſpleaſe God in ſmall Matters? 5. And fear Sin more than Suffering from Men? 6. And fear Sin more than the laſh of Affliction? 7. And not only fear, but hate Sin?

2. Is your Fear of God ſeen in your reſpect to his Commands? 1. Do you reverence God's Commands? 2. And do you delight in them too? 3. Have you an impartial reſpect to them? 4. And a continued reſpect to them?

3. Are you reverent in God's Worſhip? Have you not only a reverent carriage, but a reverent frame of Heart?

4. Do you carry ordinarily as in God's Preſence? 5. Have

5. Have you a jealous fear of your ſelves? and a cautious fear of Temptations?

6. Does your Fear of God make you Humble?

7. Does it make you Pitiful?

8. Does it prevail over a baſe carnal fear of Man?

9. Are you for teaching others God's Fear? Thus of the Effects.

(5.) What are the Companions, and Concomitants of your Fear? 1. Does your Fear and Faith go together? 2. And Fear and Godly Sorrow? 3. And Fear and Love? 4. And Fear and Joy in the Lord? (Though I muſt confeſs, all that have God's Fear, find not that Joy accompanying it.)

[6.] Try your *Humility.*

1. Is it founded in a ſound Knowledge of God in his Excellencies; and a knowledg of your ſelves, your meanneſs, ſinful vileneſs, and miſerableneſs in your ſelves?

2. Have you been ſoundly humbled?

3. Have you humble Hearts? Is your Humility moſt inward, and in God's ſight; and not only in appearance to Men?

4. Is it voluntary Humility (in a right ſenſe) are your Hearts for it indeed? would you be vile in your own Eyes?

5. Are you ready to receive reproof?

6. Are you not for excuſing, or extenuating your Sins; but for a free confeſſion of them?

7. Are you no more led away with predominant ſelf-conceit, either of your Knowledg, Abilities, or Deſerts?

8. Nor led away with a predominant affectation of vain-glory, or Men's applauſe? Are you willing

ling to lye low in the thoughts of others?

9. Are you content with your ſtation; not for aſpiring, ambitious attempts, and projects?

10. Have you very thankful Hearts; Do you greatly admire God's free Mercy in all he does for you, being very ſenſible of your own unworthineſs?

11. Does Humility teach you Moderation, not to be lifted up in proſperity?

12. And likewiſe teach you Patience, not to fret and murmur in adverſity?

13. Are you Prayerful? and humble in your addreſſes unto God?

14. And willing to wait as well as Pray?

15. Are you very reverent in God's Worſhip, as really apprehenſive of an infinite diſtance betwixt God and you; and conſcious of your great unworthineſs, and unfitneſs to approach, and draw nigh to God?

16. Have you a truly charitable frame of Heart towards others? Are you more forward to judg your ſelves, than cenſure others? And more ready to extenuate others faults than your own?

17. Are you meek? not of revengeful, implacable Spirits: but ſoon pacified, when you have been provoked, and injured by others?

18. While you are ſenſible of, and truly ſorry for your own weakneſſes, and ſinful imperfections; yet withal can you heartily rejoice in the greater Abilities, and eminent ſhining Graces of others?

19. Are you of a yeilding, and obedient Spirit?

20. Do you make light of being vilified for God and Chriſt?

21. Have

21. Have you a great abhorrence of Pride, especially of Pride in your ſelves?

[7.] Try your *Self-denial.*

(1.) What Self-denial in your Judgments? 1. Do you ſeriouſly account, that you are not your own? 2. And that you are weak, and inſufficient of your ſelves; that you can do nothing of your ſelves? 3. And that you are vile, and deſerve nothing of your ſelves?

(2.) What Self-denial in your Wills and Affections? 1. Are you for the utter renouncing and rejecting of carnal corrupt ſelf? 2. Are you for doing Gods Will rather than your own? for pleaſing God rather than your ſelves? 3. Are you for ſubmitting to God's diſpoſing Will, rather than to be left to carve for your ſelves, to have your own Wills? 4. Is it your real hearty deſire, that you may be able to forſake all for God, and Chriſt's ſake, if you ſhould be called to it? Are you not for depending on your ſelves; but on the Grace of God in Chriſt, for Aſſiſtance, for Acceptance, and for a Glorious Recompence?

(3.) What Self-denial in your Life and practice? 1. Do you ſtrenuouſly oppoſe ſinful ſelf? Do you deny to make pvoviſion for the fleſh? are you ſtarving out your Corruptions? 2. Do you employ the Talents you are intruſted with, not chiefly for your ſelves, but for God? 3. Do you readily part with, and actually forſake any worldly comfort, which the Lord calleth for?

And what can you ſay to thoſe other notes laid down?

1. Do you indeed abhor your ſelves?

2. Do you by Faith ſee better things, far greater

matters, that God hath promiſed; than thoſe, he calleth you to deny your ſelves in?

3. Is your love to God, and Jeſus Chriſt predominant?

4. Are you not for arrogating any praiſe to your ſelves, which is due to God, or would detract from his praiſe?

5. Do you fully ſubject your Judgments to the Sentence of God's Word?

6. Are your wills brought into ſubjection too?

7. Does ſinful ſelf-love reign no longer in you?

8. Are you heartily engaged, and ſet againſt a ſenſual, fleſh-pleaſing courſe?

9. Are you not for a courſe of ſelf-ſeeking? Are you habitually, and moſt ordinarily for preferring God's Intereſt before your own?

10. Are you no longer for hunting after the vain applauſe of Men? Do you now regard that leſs, and ſeek the favour, and approbation of God more?

11. Do you readily yield to juſt reproof?

12. Are you faithful in admoniſhing others, and that where ſelf-intereſt would diſſwade you?

13. Are you againſt ſinful ſloth, not indulging your ſelves in it?

14. Are you truly charitable, and helpful unto others?

15. Are you diſpoſed to love your Enemies, and to forgive injuries?

16. Do you lay to heart the Churches troubles, and Publick Calamities, more than Perſonal or Family-Afflictions?

17. Could you think your ſelves more happy in ſerving, pleaſing and honouring God, than in proſpering

ſpering, & being your ſelves advanced in the World?

18. Do you take part with the ſtricteſt of God's Commands?

19. Are you well pleaſed with the harſheſt Providences, that are a means to bring down ſinful ſelf, and ſelfiſhneſs?

20. Are you fully reſolved (in the ſtrength of God's Grace) to forſake all, rather than forſake God, and Chriſt, his Truth, and Ways?

[8.] Try your profeſſed *Sincerity* and *Integrity*. 1. Are you got paſt thoſe ſimple ones, that reſt in their good meanings? 2. Are you willing to know your whole duty? 3. Are you for ſtrict ſelf-ſearching? 4. And for wholſom Admonition and Reproof? 5. And for an ingenuous Confeſſion of your Sins: not for hiding, or palliating them. 6. Have you left halting betwixt two? Are you now really reſolved for God, and entirely devoted to him? 7. Do you love Chriſt in Sincerity? 8. Do you walk before God, carry as in his ſight and preſence in your ordinary courſe? 9. Do you hate, and forſake all known Sin? Is there no beloved, boſom-ſin, which you would ſpare and indulge? 10. Particularly, are you ſet againſt Hypocriſie, a way of lying, and walking by the crooked rule of carnal policy, Sins more directly oppoſit to Uprightneſs, and Sincerity? 11. Have you a reſpect to all God's Commands? (1) Have you a reſpect to both Tables? Would you not deſpiſe the leaſt of God's Commands? (3) Do you look firſt, and moſt to the greateſt? (4) Have you a reſpect to the hardeſt, and ſuch as are moſt croſs to your natural inclination, or carnal intereſt? 12. Do you carry uprightly in holy Duties? (1) Do you engage your Hearts to approach

to God in Duty? (2.) Are you free in God's Service? (3) Have you a ſpecial reſpect to God in Duty? Do you look moſt at his approbation? 4. Have you a love to ſecret Duties? 5. And even to diſgraced Duties, and ſuch as may expoſe you to Suffering? 13. Are you ſteady, and conſtant in an holy courſe? 14. Are you preſſing after Perfection?

[9.] Try your *Zeal.* 1. Have you a Zeal according to Knowledg? 2. Does it burn within, before it flames forth? 3. Is it a Zeal for God indeed, and not for ſelf? 4. Would it burn alone, though you had none about you to encourage, and blow it up? 5. Are you zealous for the whole Intereſt of God? 6. And zealous againſt all Sin? Is your Zeal more than a partial Zeal? 7. Yet is your Zeal hotteſt in the greateſt matters? 8. Is it joyned with Chriſtian moderation, and for Chriſtian concord? 9. Is it more moved with Indignities offered unto God, than with injuries done to your ſelves? 10. Is it joyned with real love, and true compaſſion towards Sinners? 11. Is it for expedition in God's Service? 12. Does it make you free and lively in his Service? 13. Does it ſharpen your courage and reſolution for God? 14. Is it a pleaſing ſight to you, to ſee others zealous for him? 15. Have you an holy emulation, a deſire to imitate, yea, if it might be to outſtrip thoſe that are moſt forward? 16. Is it not for a flaſh? but a Fire that goes not out? though it burns not at all times alike clearly; yet is it ſtill kept burning?

Find theſe gracious diſpoſitions in truth in your ſelves, and then you may have good hope through Grace, and Joy unſpeakable, everlaſting Conſolation.

But

But many grosly deceive themselves, holding the conclusion, never look to the premises: therefore

[10.] Try your *Hope.* 1. Has it come in after doubts, and fears? 2. Have you any ground to hope it is a fruit of the Spirit? Have you the Spirit? 3. Is your Hope an Hope in God, an Hope in God through Christ according to his Word? 4. Is it not only an Hope in God, but for him? Is the enjoyment of God in Christ the top of your Hopes? 5. Is your Hope accompanied with an holy Fear of God? 6. And with sound Obedience doing the Will of God? 7. And maintained by diligence, and watchfulness? 8. Does it quicken you to make progress in holiness? 9. Does it produce Patience? 10. And give courage? 11. And raise your Hearts, and Desires Heaven-ward? 12. And excite praise and thankfulness? 13. And further on Spiritual Joy?

[11.] Try your *Joy.* 1. Hath Godly Sorrow prepared and made way for it? 2. Is it the Joy of the holy Ghost? Have you the holy Spirit your Sanctifier? Are you filled with Joy in believing? 4. Was it attained, or is it strengthened, and maintained, by serious self-examination, and probation? 5. Came it in the way of Prayer? 6. Or in attendence on other of God's Ordinances? 7. Is God your chief Joy? Do you rejoyce in Christ Jesus? 9. Are you most taken with Spiritual Mercies? 10. Can you heartily rejoice in the good of others? 11. Is your Joy in working Righteousness? 12. Does it further enlarge your hearts in God's Service? 13. Is it a special incentive to praise and thankfulness? 14. Can it keep alive, and keep you alive in outward troubles? 15. Is it not swelling: but

but accompanied with an humble frame of ſpirit? 16. Is it not intoxicating? but joyned with an holy fear, care and watchfulneſs? 17. Does it fit and incline you to encourage, and comfort others in trouble? 18. Does it ſet you more a longing after the Joys of Heaven?

Of Repentance.

[*This ſhould have been inſerted after the ſum of Repentance in the Rehearſal. Page* 412.]

VIZ.

ARe you no longer under the *Dominion of Sin*? Do you ſee what a miſerable bondage the ſervice of Sin is? Do you not ſo much deſire to be exempted from Affliction, as to be freed from your Corruptions?

Are you no longer for defending Sin, or taking its part? Would you pay no more Tribute to Sin, no longer make proviſion for it?

Do you heartily reſiſt the motions and commands of Sin? Are your hearts turned to hate all known Sin?

Are you heartily devoted to the Service of God, and Jeſus Chriſt?

And now (Reader) if thou canſt find it thus with thee, thou mayeſt well rejoice in thy Portion. Suppoſe thou haſt never ſo little in the World, yet happy thou, who haſt that better part, which ſhall never be taken from thee. The good Man may have ſatisfaction from within, when no ſatisfaction is to be had from without. The Fear of the Lord is

is his Treaſure, and ſuch a Treaſure as the World cannot rob him of. And ſurely the gleanings (or rather firſt Fruits) of Heaven is better than the Vintage of the Earth. Yea, the leaſt true ſantifying Grace will go further than all this Worlds goods. A ſtate of Grace is a ſhort Preface to an everlaſting State of Glory. Canſt thou prove, thy Graces are of the right ſtamp! Certainly, they will prove thy title to Glory.

Now let it be thy care henceforth to grow in Grace, and live in the conſtant exerciſe of Grace; and ſo thou mayeſt have an abundant enterance into the Everlaſting Kingdom.

FINIS.